

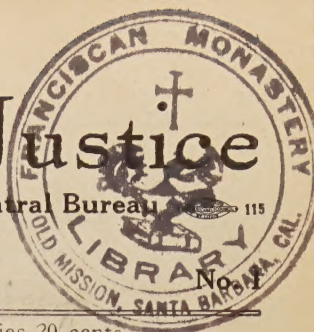
Central-Blatt and Social Justice

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Church and State

I.

The Sovereign Rights of the Church

The high conception of the purpose of the Church is beyond question present in the New Testament. It corresponds to the purpose of Christ's coming into the world. This was, as He Himself repeatedly expressed it¹⁾, to save men for the eternal life²⁾.

This supernatural end of the Church, recognized as such by the Apostles³⁾, made of the Church of necessity a universal institution, limited by neither the geographical lines of territory nor the successive ages of time. In its aim it sought, as it still seeks, to reach men of every tongue and race and tribe⁴⁾, for no earthly purpose indeed, but for the salvation of their souls. For Christ's kingdom is not of this world⁵⁾.

To have given the Church this supernatural aim and to have left her without the necessary powers to achieve this aim would have made of the Church an institution of folly. Duties are the source of rights. When Christ gave to His Church the duty to carry on His work, He necessarily gave to her with that duty also all the rights that would make the fulfillment of that duty possible. The rights of the Church are then as sovereign as those of Christ Himself. As the Father had sent Him, so He sent His Apostles⁶⁾; they were given in consequence the right to teach, and this without restriction in things spiritual, for they were commissioned to teach men whatsoever He had commanded them⁷⁾; they were invested with the power to legislate and judge, and this again without restrictions in things spiritual, for "whatsoever you shall bind on earth shall be bound in heaven, and whatsoever you shall loose on earth shall be loosed in heaven."⁸⁾ To deny these sovereign rights to the Church in its spiritual domain is equal to denying them to Christ Himself.

From this follows the important conclusion that the Church is a perfect independent society. A perfect society is one which is not a part of another, one whose end does not fall within the province of another⁹⁾. The field of jurisdiction

of the State is essentially different from that of the Church; the former lies in the natural order and the latter in the supernatural order. There are therefore two distinct spheres of activity, that of the State and that of the Church. "The Almighty, therefore, has appointed the charge of the human race between two powers, the ecclesiastical and the civil, the one being set over divine and the other over human things. Each in its kind is supreme, each has fixed limits, within which it is contained, limits defined by the nature and special objects of the province of each, so that there is, we may say, an orbit traced out within which the action of each is brought into play by its own native right."¹⁰⁾

Owing its origin, its purpose, its means of achieving this purpose directly to Christ, the Church is not a creation of the State. Unfortunately Protestantism undermined this fundamental principle, not only to the detriment of religion in general but to its own great ruin. Bluntschli certainly will not be charged with Catholic bias, yet he says: "The Reformers did not indeed renounce the idea of a community of the faithful, but they willingly subordinated to the State the external manifestations of the Church, and recognized in the State also a moral nature and end. To the State exclusively they attributed all power of compulsion, and consequently all legislation, government, and jurisdiction."¹¹⁾ What havoc was wrought by surrendering the things of God to Caesar is seen especially in the matter of matrimony. Luther opened the disastrous flood gates of secularization when he wrote: "Know, that marriage is an outward, material thing like any other secular business."¹²⁾ "Marriage, and all that appertains to it, is a temporal thing and does not concern the Church at all except in so far as it affects the conscience." "Marriage questions do not concern the clergy or the preachers, but the authorities; theirs it is to decide on them."¹³⁾ That the secular rulers eagerly grasped for such an extension of power is plain, for it opened the way for a complete subordination of the Church to the State. Says a modern jurist very pregnantly: "Since the Reformation the right of supremacy over ecclesi-

⁸⁾ Mt. 18, 18.

⁹⁾ S. Thomas, 1-2, p. 90, a. 3:3.

¹⁰⁾ Leo XIII. op. cit.

¹¹⁾ Bluntschli, in Sybel's *Hist. Zeitschrift*, 1861, vol. I, p. 83, 84.

¹²⁾ Werke, Weim. ed. 10, 2, 283.

¹³⁾ Ibid. Erl. ed. 61, p. 219.

¹⁾ Mt. 18, 11. Lc. 19, 10. Joa. 6, 52; 8, 51, etc.

²⁾ Leo XIII, *Immortale Dei*, 1885. On the Christian Constitution of States, Benziger Ed., p. 112.

³⁾ Acts 4, 12; Rom. 2, 7; Tit. 3, 1; I Pet. 3, 22; I Joa. 2, 5, 11-13.

⁴⁾ Apoc. 5, 9. ⁵⁾ Joa. 18, 36. ⁶⁾ Joa. 20, 21. ⁷⁾ Mt. 28, 20.

astical affairs became an integral portion of the conception of the modern State. This brings about the enslavement of the Church, making constantly more firm the chain whereby the State holds her fast. Her constitution, her internal organization, her power of jurisdiction, all that concerns the education of the clergy—nay, even matters of science, of faith and of ritual—all these become subject not merely to protestation and inspection, but also to the direction of the State. Thus the positions of Church and State have been quite changed, and the words of the old writer Goffridus have come true: 'If the Church is subjected to the civil power, she who was before a mistress will become a slave.' In truth, the absolutist doctrine of the State, making it not merely the highest but the only factor of all development, the one source of every right and every security, leaves no room for the existence of an independent Church, which would be incompatible with it, and only admits religious associations with the rights of corporations."¹⁴ The most recent instance showing subordination of the Church to the State, the rejection of the Revised Common Book of Prayer of the Anglican Church by the English House of Parliament, is still fresh in mind.

Conscious of the sacredness of her rights and the universality of her purpose the Church has consistently resisted attempts at making her the handmaiden of rulers and States. The condition of the Greek Church ever since the Great Schism shows how heavily drag the chains of slavery of an absolutistic State. The tragic debacle of the Russian Church with the overthrow of the Czaristic regime is an instance exhibiting the direful consequences of subjecting the Church to a national idea. The Church would have been a traitor to the sovereign rights granted her by Christ had she submitted to the nationalistic designs of an Arnold of Brescia, or of a Wiclif and a Hus, had she weakly admitted the preposterous claims of Gallicanism in France, Josephinism in Austria and Germany, Pombalism in Spain or Italy; had she acquiesced in the nationalistic schemes of a Bismarck; or would she today subject herself to the tyrannical claims of the preposterous nationalism of Calles in Mexico.

The Church does not owe its life to the State. Christ indeed would give to Caesar the things that are Caesar's, but in nowise did He grant him the authority to institute His Church. For three centuries the Christian Church made its way through the bloody welter of persecution to assert her right of existence against the mighty power of the Roman State. The Christian Fathers of those heroic ages dipped their pens in the blood of their lives to assert the independent spiritual sovereignty of the Church. The Church of today is in full accord with the spirit

of Christ and that of the earlier defenders of His institution in maintaining the Godgiven rights of her spiritual dominion. It is therefore the voice of ancient tradition which speaks through Pius IX. when he condemns the following teaching of the modern State absolutists: "The Church is not a true and perfect and independent society; she does not enjoy peculiar and perpetual rights conferred upon her by her Divine Founder, but it appertains to the civil power to define what are the rights and limits within which the Church may exercise authority."¹⁵ The Church is neither an offspring nor a ward of the State.

Owing to the independence of her sovereignty complete freedom of action must be given the Church in her spiritual domain. The lay government has no right to depose bishops from their pastoral functions¹⁶; bishops need not obtain sanction from the government to promulgate their apostolical letters¹⁷. Theological instruction is entirely within the jurisdiction of the Church¹⁸. Civil authority oversteps its bounds when it meddles with things pertaining to religion, morals, or the spiritual rule of men; it is not within its power to define to the pastors of the Church what norms of instruction they are to follow, nor to decree in what manner and under what conditions the sacraments are to be administered¹⁹. In brief, State interference cannot be tolerated where it touches the internal religious administration of the Church.

Such teaching is entirely within the bounds of reason. None but State absolutists, or such as have lost the true perception of the original designs of Christ in founding His Church, will object to it. The courts of our land, from the lowest to the highest, have not been adverse to the claim of the Church, that in things religious her authority stands supreme.

In vindicating, however, the sovereign rights of the Church it would be false to claim for her unlimited power. Christ clearly taught that the things of Caesar are to be given to Caesar. With these the Church cannot occupy herself. The affairs of republics and kingdoms are the concern of the State. In this sphere of secular activity the State is supreme. This the Church has clearly declared on a number of occasions, more recently through Pope Leo XIII²⁰. Owing to this limitation of power, enjoined alike by the law of nature and of God, the State need fear no encroachment. In defining the limits of her own jurisdiction, she defines at once also the limits of the jurisdiction of the State. Regarding the sovereignty of the rights of the State, then, where temporal things are concerned, the Church has not faltered to vindicate fully for the State that which is its due.

A. J. MUENCH

¹⁴) Hübner, *Zeitschrift für Kirchenrecht*, 1863, Vol. III, p. 418.

¹⁵) Pius IX, *Syllabus*, Prop. 19.

¹⁶) Prop. 51. ⁽¹⁷⁾ Prop. 28. ⁽¹⁸⁾ Prop. 33, 46.

¹⁹) Prop. 44.

²⁰) Leo XIII, *op. cit.*

Modern Marriage Problems

With a nauseating array of sordid details Judge Lindsey¹⁾ tries to prove that there is something wrong with the marriage situation of today. In view of the numerous divorces, description of which fills the columns of our daily papers, and the scandals, that lead up to them, it would have hardly been necessary to labor that point with such wealth of concrete illustration. The fondness for minute detail in the description of the examples of matrimonial failure, which the Judge adduces to establish his proposition, imparts to his writings a distinctly pornographic flavor, which, whilst it repels the cleanminded, will undoubtedly appeal very strongly to a certain prurient mentality all too common in our days. It is not thus that moral reforms are to be brought about. Books that wish to improve sexual morality must not themselves cater to lasciviousness and morbid sex curiosity. If they do this they defeat their own purpose and help to aggravate the existing evil.

One may believe in the moral earnestness and perfect sincerity of the Judge and yet thoroughly disapprove of his methods. Psychologically the Judge's case can be easily explained. The environment in which he habitually moves has somewhat dulled the delicacy of his feelings in this respect and made it impossible for him to appreciate the reactions which his pretended candor and frankness will produce in other circles. We are not in the least concerned about the hypocritical who may be severely shocked by these ugly revelations of the corruption lying beneath the surface of the modern life. On the contrary, such a violent shock may be wholesome for those who love to deceive themselves about present-day conditions. For those who would cover up the festering sores of our time and make themselves and others believe that everything is well, we have neither pity nor sympathy. But we are concerned about the young who will, out of this book, get distorted views of life and be influenced by them to assume a cynical attitude towards moral ideals. Disclosures of this type are likely to breed a depressing pessimism that comes like a devastating blight over the youthful mind and undermines moral enthusiasm. If you tell the young that round about them is nothing but utter disregard for the moral law, they will not see why they should form an exception to the general rule. They will plunge into the broad stream and allow themselves to be carried away by its filthy waves. For that reason we deprecate Judge Lindsey's methods of publicity, which only serve to increase the sophistication of modern youth and to produce a general moral cynicism. The moral tone of a community is never improved by unveiling to the gaze of everyone the moral corruption that exists in its midst. The Judge has rendered no good service to youth

for whom he professes such great concern and profound love.

It may be strange, but it is nevertheless perfectly true, that first of all the competence of the Judge to pose as a moral reformer must be contested. Beyond question, he has experience of a kind. The seamy side of life, especially of the life of the young, is an open book to him. His work with the juvenile court has afforded him ample opportunity to study the evil phase of life at very close range. However, he has not been able to take a critical view of this experience. Its appalling character has actually overwhelmed him. Sober judgment is not to be found between the covers of his book. Emotion has run away with him and vitiated his judgment. All his judgments have a strong emotional accent. Calm detachment and impersonal aloofness, indispensable to critical judgment, are things which the Judge does not possess. As one goes on reading distrust of the Judge's critical discernment creeps into one's mind. On completing the perusal of the book it is strongly borne in on us that we have assisted at a very one-sided presentation of the case and that we have listened to biased pleading.

Judge Lindsey has made the fatal mistake of looking at life from a very narrow angle of vision. His error, as that of many would-be reformers, is that he takes only a partial view of life. He does not get his head above his experience. He is submerged by it and it eclipses the greater realities of life. He fails to see life steadily and to see it whole. He is acutely aware of the evil forces in life, but he is not equally alive to the forces for good that are operative around us. In spite of his protestations to the contrary, he really has lost faith in youth and in its capacity for redemption and regeneration. Hence, he concludes on a pessimistic note and has nothing to offer but a counsel of despair.

We do not share this gloomy view, but still have confidence in youth. Even did we accept the Judge's evidence at its face value, we would repudiate the conclusions he draws from the premises. Only an amateur can so completely be swept off his feet by his contact with the darker side of human life. In fact, there is a certain naivete in the Judge's belief that he has, more than his contemporaries, fathomed the depths of youthful depravity. Mildly amusing is also his idea that he possesses an unusual insight into modern hypocrisy and that he stands almost alone in showing up the inconsistency of the superficial morality of our days. In all these matters the Judge takes himself too seriously. The real observer of life but too well knows man's moral misery and the potentialities for evil that lurk in the human heart. The revelations, emanating from the Denver Juvenile Court, neither startle nor shock him. But especially can they not induce him to surrender the moral ideal as Judge Lindsey does. This ignominious surrender is due to weak sentimentality.

¹⁾ The Companionate Marriage, 1927.

The Judge claims it is pity for this young generation that has inspired his strange proposals. Now, it is pity that in Wagner's famous opera makes Parsifal seeing. Sympathy puts us in tune with our fellowmen and makes us understand them. It gives an insight that can come from no other source. Hence, we would conclude that in the case of the Judge his pity had also given him wisdom and made him see with a keener eye. But we must remember, pity does not always make for clearer vision. At times it obscures our vision. From pity not always is wisdom born. It is seeing and enlightened pity that guides the loving mother when she compels the child to take a bitter medicine though the child struggles with all its might against it. It is enlightened pity that animates that same mother when she refuses to give the child a dainty or a sweet that would injure its health. It is false pity that procures the dope fiend the drug that satisfies his cravings. This false pity does give to the unhappy victim of drug addiction a momentary pleasure, but it also enslaves him permanently to the terrible habit. Pity of the latter type is blind and does infinite harm. It is such ill-advised pity that has led the Judge astray. It is the kind of pity that engenders folly but not wisdom. What the Judge does is to hand over the young to their passions. More ruthless slave-drivers than the passions cannot be found. He leaves them in the grip of undisciplined passion. He thrusts them deeper into moral helplessness.

The solution Judge Lindsey proposes is the solution the sex instinct itself would suggest, were it consulted in this matter. Now human life is too complex to accept a policy of conduct that has been dictated by only one factor in the human make-up. Such absolute supremacy cannot be conceded to the sex instinct, which, as every other instinct, must be duly subordinated to the whole of life. We need not be surprised that even scientists reject the Judge's expedient. Even apart from ethical considerations such a solution cannot be countenanced. Biology and hygiene will have none of it. Thus Dr. Paul Popenoe writes in the *Journal of Social Hygiene*: "The book is the work of a superficial thinker, ignorant alike of biology and history. Every transient impulse of the most inexperienced and overstimulated youth is sacred from social interference. He will not have the erotic disposition balked. Civilization is not possible if sexual impulses are to be subjected to metes and bounds. He does not state whether he thinks that larcenous, incendiary and homicidal impulses are likewise sacred, and not a proper concern for custom or legislation." A man, so utterly taken up with the erotic side of man that he is unable to see anything else, cannot be trusted to give sound advice in questions of human conduct. Sex obsession disqualifies a man from becoming a social reformer. And sex obsession is all too evident in the writings of the Denver Judge. He

is no longer an unbiased critic, but his seeming authority makes him a great danger to the young and also to the numerous tribe of the old who do not think. Biologically the sex instinct is not primarily for the individual but for the species. For personal development it is not essential. Overemphasis of sex is actually detrimental to personal development. Modern sex theories, including that of the famous Judge, try to make it appear that sex experiences contribute to personal development and individual enrichment. To give full sway to the sex instinct in youth would serve to retard all higher development. It would sacrifice the individual to the species. That is the reason why biology cannot look favorably on these novel proposals. But the myopia of moderns fails to see this. By all means the individual must have sex experiences. All their suggestions are along that one line.

In view of the preceding we say that the Denver Justice lacks competency to speak in matters of sex because he has become fascinated by the fact of sex and can no longer see beyond this partial and fragmentary aspect of human nature. We apply to him what Prof. F. W. Foerster says in this connection: "If the literature of the sexual problem be considered from these points of view, two chief groups of incompetent authors may be distinguished. First, pure and enthusiastic souls with the best of motives, yet who produce the most tragic confusion because they lack a broad knowledge of human nature; these are simple, transparent characters without conflicting tendencies and without strong passions—the whole complexity and exuberance of human nature does not exist in them. Their proposals do not reckon with flesh-and-blood men and thus they throw us back the deeper into the lowest bondage. Their theories are all in the air and only serve to turn us aside from any strict self-knowledge and self-discipline. Such people are therefore the most dangerous will-o'-the-wisps, and often do far more harm than those who preach open immorality."²) C. BRUEHL

Christian ethics demand the reconstruction of our economic and industrial institutions so that economic interests may no longer occupy a position of exclusive predominance.

As Professor Tawney . . . points out, "the mediaeval church had asserted the whole compass of human interests." Realizing, as pointed out by St. Thomas Aquinas, the vital connection between economic needs and spiritual welfare, the Church showed herself the ardent advocate of agricultural, industrial and economic, as well as of intellectual advancement, during the centuries which are now termed the golden era of labor.

The spirit of Christ, yet active in that self-same Church, still forbids moral and religious indifference to any of these human interests.

REV. DONALD A. McLEAN, PH. D.

²) Marriage and the Sex Problem, New York.

Cooperation Versus Competition

Co-operation in its general meaning is simply the working together of a number of persons to the same end. Its particular meaning in my title is the voluntary binding together of persons for the purpose of production, use, buying and selling with benefit to the whole body; and of co-operation in that sense there are many examples in the history of western civilization.

The first that immediately occurs to one's mind is that of the monasteries. There were bodies of men and women whose rule forbade them to hold personal property. If they had any, it was contributed to the common stock, which was then used as a fund to support them all in their life of prayer and labor, and in the case of the Cistercians, to finance their productive ventures in the wool-trade and in farming. It must be noticed that, though individual contributions varied in value, and often through poverty were not made at all, each shared equally in the benefits, surplus being applied to the good of the poor and to the accumulation of capital in one way or another. That these institutions were successful from an economic point of view may be gathered from the history of various houses and the reports (to be taken with several grains of salt) of Henry's commissioners in 1536. As to how far the guilds of the middle ages were co-operative in the above sense is doubtful, but they must be mentioned because one of the chief of their avowed objects was the prevention of competition. These craftsmen knew that competition meant bad work—a dishonor to their craft; high prices—an injustice to their customers; and dissatisfaction—a disadvantage to themselves. To the mediaeval mind (and not to the mediaeval mind only), competition was immoral, and as indefensible as murder or robbery. At all times prices were strictly controlled and profiteers were dealt with summarily and effectively.

Another form of co-operation having its beginning in a very distant past and still subsisting is the customary co-operation in the ancient and honorable trade of the fisherman.¹⁾

During the 17th and 18th centuries the old social system broke up completely and almost disappeared; men were slowly but surely turned from small owners, tenants and workmen into small wage-earners; the plutocratic aristocracy founded by Henry VIII pursued its policy of rack-renting and enclosure of commons unchecked; the golden age of squirearchy dawned, and toward the end of the 18th century England and America were introduced to the idea of co-operation as to a means of salvation on the one hand and as to a subversive and pernicious novelty on the other.

¹⁾ An illustration of this type of co-operation is offered in the following news item, gleaned from *The Casket*, of Antigonish, N. S., issue of Jan. 19, 1928:

"All records for stock and share in the Portland, Me., branch of the shore fishing industry have been broken by the schooner *Albert W. Black* under Capt. Granville Johnson. Since Sept. 5, each member of the crew of 13 has received \$1,030 as his share of the profits that the vessel has made."—Ed.

At that time the thing called the industrial revolution was in full swing, and unbridled competition was rampant. These were the days of child and female labor, adulteration of food, the truck system, insanitary conditions, ruined bodies and souls. And the manufacturers of the north (of England) earned unforgettable shame by working their mills day and night; they had two shifts of pauper children, supplied by contract from the South and West of England whose remaining lives under these conditions averaged five years a-piece. Such was the spirit of competition, "red in tooth and claw," that a Lancastrian section of the House of Commons was found to oppose Peel's bill for preventing children under nine years of age from working more than twelve hours a day.

Robert Owen, a Welshman (of whom George Jacob Holyoake said he was the only Welshman who did not think that Wales was the whole world), saw this hideous state of things not only as economic waste, but as a crime against humanity; and in 1799 he started the co-operative Cotton Mills at New Lanark. Thirty years later he was able to write to Lord Brougham: "For twenty-nine years we did without the necessity for magistrates or lawyers; without a single legal punishment; without any known poor's rate; without intemperance or religious animosities. We reduced the hours of labor, well educated all the children from infancy, greatly improved the condition of adults, diminished their daily labor, paid interest on capital, and cleared upward of £300,000 of profit."

Similar communities were started in England, Scotland and U. S. A., which mostly failed from lack of sufficient initial capital. Owen himself had eventually to sever his connection with New Lanark on account of religious bigotry.

These ventures were followed by various workers' co-operative societies which were all short-lived until the advent in 1844 of the Rochdale Equitable Pioneers, who opened a tiny co-operative store from which have grown the 1,500 similar societies of today; it was organized, not for private profit, but to supply cheap and good commodities and with the object of smoothing out some of the inequalities of wealth and industry controlled by commercial interest. They provide good pay and conditions for their employes, sell no goods produced by sweated labor, and the societies today number over two million members.

On the continent of Europe co-operative banks and agriculture have been successfully tried on a large scale in Italy, Belgium, France, Germany and Denmark. In the last-named country, co-operation has worked a revolution in the last thirty years, transforming the peasantry from virtual serfs into freeholders. They began with co-operative dairies in which all shareholders, i. e., cow owners, have equal rights. Today there is one in nearly every village and they deal with four-fifths of the milk of the whole country. Denmark is, in proportion to the size of its population, the second richest country in Europe, and probably has the most generally prosperous people.

Now all these modern institutions, to which I have so sketchily referred, are examples of co-operation in a rather technical sense; of co-operation, that is, as understood by our economic experts. But the matter needs to be taken to a higher plane than that of economics.

That wonderful, baffling century, the nineteenth, which finally turned much of Europe and the New World from the progress of western civilization to the pursuit of material prosperity, with its complacent popular science, its measurement of worth by standards of wealth, and its glorification of man's business cunning, that nineteenth century bequeathed to us both blessings and curses, and among the worst of these curses was the belief that life can be expressed in terms of economics. That belief is exaggerated and misleading, reactionary and obscurantist in the very worst meanings of those words. The science of social health is morality, and the contest between co-operation and competition is a question to be decided not upon considerations of economic expediency, but upon considerations of right morals.

The few examples of practical co-operation mentioned above differ from one another in method; I am not concerned with any particular system, but only with the idea and principle of co-operation of man with man; and they had this in common, the spirit of fellowship, of each for all and all for each. And the one thing needful, now as ever, which is the very soul of co-operation and antithesis of competition, the spirit of brotherhood and of neighborliness.

I repeat, the social problem is not political or economic, but a moral one, and that means, in the long run, a religious problem. And, therefore, I submit as the spirit which must inform our economic schemes an ideal, not so unpopular perhaps but almost equally in disrepute in the world today with that of Bolshevism, the ideal of Christianity.

It has been said that Christian principles have been tried and have failed. They have not failed—because, except in relatively rare cases, they have not been properly tried; and when they have been tried, so long as its spirit was kept pure they have been successful. "*Spiritus Domini replevit orbem terrarum; et renovavit faciem terrae.*" "The Spirit of the Lord filled the whole world, and renewed the face of the earth." The very transcendence of the ideal has been the stumbling block to human nature.

For the benefit of those who have not yet discovered it, the spiritual principle to which I refer is LOVE, and it finds its expression in a sense of the brotherhood of all men; not a sentimental class-feeling for *demos* or the just only, excluding alike the rich and the sinner, but an elemental human relationship, the brotherhood of man resting upon the Fatherhood of God. Such a principle can find full scope in co-operation. Can it in competition?

Among the results of competition, a result so certain that it may be said to be of the very essence

of the system, is that the weakest go to the wall. Competition means get on or get out, the survival of the fittest; it is a necessity of the attainment of that loathsome monster, material efficiency as it is understood today.

It may be argued that this elimination of the weaker brethren, whether in commerce or life, is an economic necessity (which I am sure the kind-hearted competitionists deplore). Well, well, well, so was war a biological necessity to certain German philosophers; so was the rape of Belgium and the terrorizing of its inhabitants a military necessity to the Prussian militarists. Those necessities may have been so, nevertheless, I think that no one would defend the precipitation of either one or the other.

Or it may be said that the survival of the fittest is a law of nature. It may be so, but the age which made the discovery also boasted of its conquest of nature; and it is not usual to assist nature (which is an unsectarian name, sometimes for God, sometimes for the Devil) in applying her "less beneficent" laws. During our defunct war of unhappy memory there was at one time a really serious shortage of food in England. Now it is a commonplace of nature that dead people cease to consume food and therefore there is more for those that remain. This being so, our enthusiastic assistants of competitive nature should have advocated the removal by enthanasia (a polite expression for murder) of all infants, invalids and the aged, including conscientious objectors and non-combatant clergy, and thus have released a respectable quantity of extra food. I have yet to learn that this course was ever actually suggested.

Competition in whatever form and with whatever safeguards, involves the misery and ruin of the lazy, the inefficient, the unfortunate, the weak, the easy-going. But the lazy, the inefficient, the unfortunate, the weak and the easy-going are as much our brothers and should receive as much, and, as far as many of them are concerned, more, of our consideration, than the strenuous, the capable, the talented and the world's darlings generally.

The alternative, co-operation based on Christian principles, would give us some hope of seeing a really prosperous country, that is, a country where wealth, position and power are of little consideration, but where happiness, which all have a right to enjoy, shall be within the reach of every man, woman and child who by his own act does not forfeit his right to it.

DONALD ATTWATER,
Capel-Y-Ffin,
Abergavenny, South Wales.

What is to be feared in the society of the day is not only wrong moral conduct, but—much more important than that—a wrong idea and conception of morals. Wrong morals may be corrected, while the sound notion of morality remains; but to correct the morals of a nation which has lost its conception of moral principles is a heart-breaking task.

Antigonish Casket

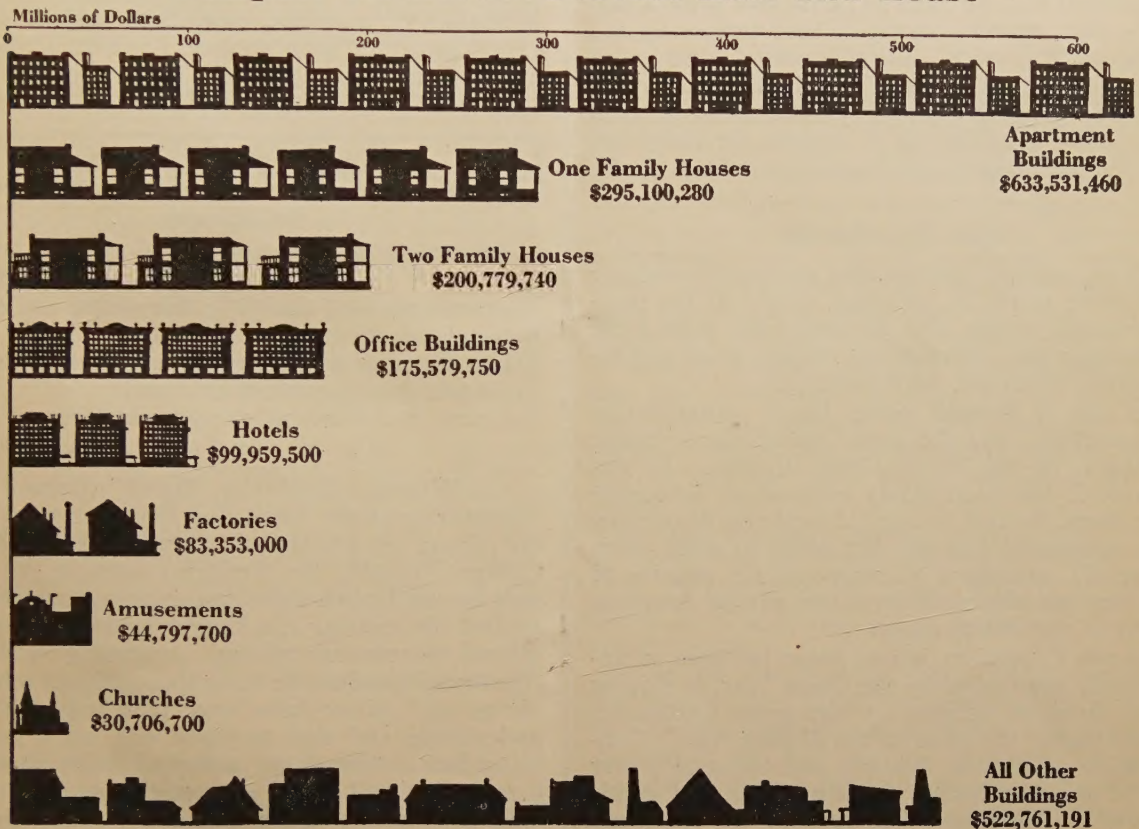
Why Not Admit the Presence of a Proletariate?

The disinclination of American writers on social topics to make use of the term "proletarians" and "proletariate" does not dispose of the hundreds of thousands of our citizenry who are in truth nothing else but proletarians.

explains the great shortage of furniture in many mill houses."

Similar observations on the condition of workers in southern mill villages were made years ago by Mrs. Van Vorst, and related by her in her book "The Cry of the Children."¹) Moreover, these mill workers are not foreigners, but made up almost entirely of the indigenous, so-called "poor white trash" of the South, who have always been wretch-

Temples for Divine Service Last and Least



Value of Permits in Chicago by Classes of Buildings (1920-1927)

"Over the eight-year period, apartment buildings rank first in value of permits issued, with one-family houses second and two-family houses third. After these types of residential buildings come office buildings, then residential buildings with businesses connected. *The expenditure for churches is the smallest of any of the classes, amusements, factories and hotels ranking higher.*"¹)

If the southern textile workers, described by Paul Blanshard in his second article, "Servants of the Spindle," published in *The New Republic*, are not proletarians in the accepted meaning of that word from ancient times, what are they? These workers, according to this writer, who has spent months in the South investigating mill conditions and mill villages, have no right to protest, no organized power, no vehicles for expressing their wants, but they can quit the job immediately if they do not like mill conditions. "In actual practice," says the investigator, "the mill worker asserts his right to move on almost continuously. He wanders from mill to mill, frequently averaging a change of location every year. . . . He has learned to travel light, which practice

edly poor, although free as long as they owned a few acres of stony soil in the mountains. John C. Campbell, in his sympathetic study of "The Southern Highlander and His Homeland," declares that the poorest of them—he is speaking not of mill workers but of those still on the land—are, "in their sordid dirt, confusion, and lack of all comforts unrelieved save by the beauty of their surroundings." In some of the mountain cabins he found cooking utensils to be almost entirely wanting; in one exceptionally poor cabin, where there were father, mother and nine children, the cooking outfit consisted of one pot, one bread pan and one big spoon.

¹) New York, 1908, with a preface by the late Senator Beveridge.

¹) Chicago Tribune Survey, March 10, 1928, p. 9.

It was among these people "that self-heralded forerunner of the millenium," as Mr. Campbell calls the mill agent, went, after the mills had been transferred from New England to the South for the purpose of avoiding the stringent labor laws of Massachusetts and other states, for the purpose of enticing them to the cotton mill. Some of them, we learn from the same, well-informed source, ultimately went back to the mountains, "shattered in health and less able than before to meet the exceedingly hard conditions of life in their old environment."²⁾

The belief that we have no permanent proletariat may be pleasing to the vanity of both democracy and the nationalistic spirit. It is sheer folly, however, to continue to assume with the late Theodore Roosevelt the theory of equal opportunity to be operating in so deterministic a manner as to prevent the formation and stabilization of classes in our country. K.

An Outlook

It is exceedingly questionable whether Democracy can survive under the crushing weight of the present economic system, and the things that grow from it: domestic and international finance, local and international combines, imperialism, etc.

The rise of dynastic power led to centralization and autocracy, and the latter found its economic expression in the Mercantilistic System. It was not until it had been firmly established, autocratic rulers swept the last vestiges of medieval democracy from continental Europe, but came to grief when George III. attempted to carry out the policies of autocracy and Mercantilism in that part of America, subject to the British crown.

The new Capitalism, whose power has been so tremendously augmented by the Great War, is driving in the direction adopted by the great continental dynasties after the close of the Middle Ages. Centralization of capital, industry and financial power must of necessity lead to the centralization of political power. The outstanding figure in the American political life of the future will not be a Jefferson or a Jackson, but some statesman who shall grant the masses what will seem to them a satisfactory share of the "national income."

There will be some kind of State Socialism, not, however, democratically controlled, but rather guided by a ruling class. We shall arrive at conditions resembling those which existed in virtually all of the Greek City States, where ultimately society was entirely plutocratic-proletarian. So much so, that the tactician Aeneas, who wrote on the defense of cities about the middle of the fourth century B. C., stresses equally the security to be afforded property interests from attack by an enemy within the city and the defenses intended to thwart the efforts of enemies approaching from without. The armament already possessed by the police force of such cities as New York and Chicago, including armored tanks, machine guns, hand grenades, gas bombs, riot guns, etc., more than indicates that the disrupting

of society into two classes, that of the rich and that of the poor, is well under way in our country. Moreover, the ever recurrent strikes of miners in all parts of the United States are another indication of the same nature.

The discontent of the masses is at present rather inarticulate; it seems, however, it will not remain so much longer. The mutterings of discontent are becoming more audible and are to be heard more frequently than a few years ago. Ultimately there will be clashes which, in turn, will not facilitate the re-establishment of true Democracy, but rather the instituting of a strong, centralized, and to a great extent autocratic government. For even Democracy must, when threatened, adopt the methods of autocracy to defend the established order of things.

Warder's Review

An Epitaph

Dedicated to the Memory of Sinclair, Doheny and Fall

Gold is the worst of ills

That ever plagued mankind; this wastes our cities,
Drives forth their natives to a foreign soil,
Taints the pure heart, and turns the virtuous mind
To basest deeds; artificer of fraud
Supreme, and source of every wickedness.

SOPHOCLES

Whence Shall the "Spirit" Come?

Lecturing at the Week-End School, conducted by the Union of Democratic Control at St. Hugh's College, Oxford, Mr. Pethick-Lawrence, M. P., a well-known British writer on economic subjects, described the existing machinery for an international control of economic affairs. According to *Foreign Affairs*, of London, he said: that national self-sufficiency and *laissez-faire* were now impossible and undesirable, and that as peace was not a negative thing but a "beneficent activity," there should be a super-national world economic organization with definite functions of inquiry, publicity, adjudication, and power, to deal with any economic matter which might be a cause of international friction and to devise means of increasing the productivity and prosperity of all nations.

He, however, warned his audience that even the most efficient machinery was useless, unless there was a spirit of unity and co-operative effort behind it. Excellent! But who is to supply this "spirit"? Proponents of measures of this nature, well meant as they are, suggested to nations who deny the immutable laws of God as binding in public affairs, who consider morals an emanation of evolutionary expediency, remind one of Goethe's saying: "Spotten ihrer selbst und wissen nicht wie!" In fact, the machinery spoken of very much resembles the thing a certain professor of philosophy is said to have described as a knife without a handle minus the blade.

The Folly of Rationalism Again

"We expect and believe that a college education," declares Geo. E. Roberts, Vice-President of the National City Bank of New York, in an address, "will

²⁾ Campbell, John C., *The Southern Highlander and His Homeland*. N. Y., 1921, pp. 87-88.

qualify the young men and women who receive it to have a larger and clearer view of these social questions than that which has produced so much confused thinking in the past. We expect these graduates to be open-minded, receptive to ideas from every source, tolerant and eager for the truth, with minds trained to perceive it and to eliminate error; and we expect them above everything else to be loyal and devoted to the great social organization as a whole, and to supply the leadership which it needs."

Unfortunately a college education gives no guarantee of checking the vice of selfishness. Nor will a "larger and clearer view of these social questions" prevent the sons from following the bent of their selfish interests as relentlessly as did their sires who may have had naught but a common school education. It was the former, and not the latter, which made them so receptive to the errors of their day, promulgated not by men of little or no schooling, but chiefly by the college bred, from Bentham to Spencer.

It is the old error, inherited from Rationalism, which assumes that more and better knowledge is in itself a guarantee of right action and moral living. In this connection the following opinion of a noted criminologist may be mentioned:

"The mere fact that a person is unable to read and write does not induce him to become a criminal. Statistics prove that in the rural areas, where, as a rule, illiteracy is more pronounced than in urban districts, the number of crimes, comparatively speaking, is very low. . . . The United States, where primary education is general, has become a hotbed of criminal activities of all kinds. . . . The 'alma mater' in our day is no longer a reservoir of moral ideals and social virtues."¹)

The latter fact, so apparent in our country at present, Mr. Roberts has evidently overlooked entirely!

Absentee Ownership in Another Form

Absentee ownership was hitherto considered a problem connected only with the land and agriculture. Not merely Ireland suffered from its consequences, but to an almost equal degree Sicily and parts of Italy, while absenteeism of landowners was not unknown in Spain and other countries.

Signs now point to the advent of absenteeism connected with the ownership of stores of a certain kind. The study on the "Personnel Policies of the Pennsylvania Department Stores," conducted and compiled by the Bureau of Women and Children of that commonwealth, contains the following remarks pointing in that direction:

"Mercantile establishments were not free from the difficulties and problems of absentee ownership. Of the 32 stores listed, six belonged to groups of stores ranging in number of branches from one to 20. These stores all had individual managerial policies, for, though the owners stressed group buying and centralized merchandising policies, they did not tend to place absentee jurisdiction over managerial problems. Absentee ownership and manage-

ment in the department stores presented its problem chiefly in the leased departments."¹)

The tendency to create industrial combines, to bring even newspapers and department stores, located in cities far apart, under one proprietorship, and, before all, the growth of chainstore systems, will undoubtedly tend to aggravate the evils of absenteeism, which will probably be discovered to be as inherently associated with absentee ownership in industrial and commercial undertakings as they have always proven to be in absentee land ownership.

The First and Last Reason for the Open Shop

The contention expressed by us in an article recently printed in this journal, the conditions existing in the open shop period of modern industry a hundred years ago would most likely be repeated, "should the power of self-preservation, inherent in the trade unions, be taken from labor," has obtained verification from a most unexpected source. A friend has submitted to us a business communication, dated in a southern city on March 16, and addressed to him by a firm of manufacturers.

In order to make attractive their proposition, the firm goes into particulars regarding the advantages they enjoy as compared to their competitors in the North. Among other statements, relevant to the subject, this one has a special bearing on our reference:

"We have achieved a price list about 40 per cent below the current market because of several fortunate facts. First, we have the cheapest labor in the country, right here in Our darkies work at the prices we see fit to pay them, no back talk, and no arguments. That is a mighty big item."

It is this "mighty big item," which constitutes the "mighty big ideal" of autocracy in industry, the open shop would tend to restore and perpetuate in spite of the fact that on the pages of history are written the terrible consequences of the identical policy under the unrestricted regime, during the first 70 or 80 years of modern industrialism.

National Independence No Bar to Exploitation

The simple charcoal burner's kind of faith that national independence always spells progress, and especially more justice and better opportunities for the lowly, is ruthlessly disturbed by certain statements contained in an article, "Shadows of Cuba," written for *The Nation* by Lewis S. Gannet.

"Fifty years ago," he states, "Cuba was a country of small farms growing their own produce. In 1877 there were 1,190 sugar mills in Cuba. Today there are only 180, three-quarters American-owned, and they own a quarter of all the land in Cuba. The small farmer is disappearing; the feudal serf has returned. The growth of the sugar industry, which has seemed to be Cuba's wealth, has destroyed the basis of her independence."

Mr. Gannet believes Cuba to be threatened "with the fate of the Barbadoes, where absentee

¹) Boris Brasol, *The Elements of Crime* (Psycho-Social Interpretation), N. Y. The author is an eminent Russian jurist and criminologist, and at present honorary member of the Advisory Board of the Bureau of Criminal Science in New York.

¹) Loc. cit., Harrisburg, Pa., 1926, p. 28.

landlords of vast estates draw their tribute from a stagnant serf population." Immigration from Spain is declared by him to have been checked, while "every year hordes of Haitian and Jamaican Negroes are imported to work at infinitesimal wages throughout the cutting season."

To establish these sugarcane-latifundia we declared war on Spain, even after that country had signified its willingness to surrender authority over the Island!

Contemporary Opinion

In their high politics the masses of the people have no part and no importance. The whole history is the history of the intrigues of a select coterie.

So it went on until 1914.

And so, with amazingly little change, it is going on in 1928. W. N. EWER, in *Labour Monthly*¹⁾

As Evans Clark puts it in the *New York Times*: "One would expect to find a slump in factory output last year that would roughly correspond to the decrease in jobs. But precisely the reverse has occurred. The factories and workshops of the United States produced more goods and services in 1927 than at any time in history, with the exception of the previous year, which was only 2 per cent higher. In fact, the month of May last year saw the apex of American manufacturing output. The year's total was lower only because of a falling off in the last three months, which has offset the high record of the other months. During those thirty days of May American industry turned out 70 per cent more than it did in the average month of 1914. But the process required a working force greater by only 15 per cent. . . . While the output of the American factory has grown, the number of workers required to produce it has actually decreased since 1919."

In other words, machines have been ousting men faster than new industries have been absorbing them. We have a new kind of unemployment—unusually inequitable in that the misery of the employes is less than ever shared by their employers.

The Nation

There has been a good deal of emotional talk about workers' education which assumes the purpose to be an entrance of workers into academic studies and speculations. But such is not the purpose of the educational undertakings of our union movement. When we want academic education we shall seek it through relationships with state and municipal universities and colleges which afford instructors of ability and recognized attainments. . . .

What the American labor movement means by workers' education is an effort to help wage-earners to have information that will enable them to understand the distinctive problems of their lives and work and thus deal with these problems with increasing effectiveness and efficiency. A method of workers' education that is most effective is to turn the problems that come up in union meetings into inquiries for the facts that throw light upon them and further discussion in the light of these facts,

¹⁾ In an article "The Beginnings of the Entente," March, 1928.

and finally the development of policy or plans which the union members approve as a result of these methods. *American Federationist*¹⁾

When Christianity and its influence began to wane in this country, the power which it once exercised in social and political life was assumed by the Hegelian doctrine of the State. The State was not the servant of the citizen. It was not to be even a ready and convenient instrument. It was his over-lord and god. Of every right and duty it was the source and sanction. Thus it became not merely a political philosophy, but a kind of religion.

The objective standard of morality rejected, and the Decalogue classed as a relic of tribal legislation, men sought and found a new standard and a new Decalogue in the State. Anything was allowable, was "right," which the State did not specifically and in detail proscribe. Anything was allowable and "right" which the common consent of the community took as such. Man had no rights but only concessions from the State. On the other hand, however, he had no duties to the State, or to any person, except those specifically demanded by the State.

Human ingenuity soon learned to slip through these loose meshes with ease. *America*²⁾

In *Printer's Ink* for October, Mr. Brian Rowe discusses the "Creation of Obsolescence"—As a Sales Device. He wonders—and the consumer cannot fail to wonder with him—why "we struggle to keep waste out of manufacture and deliberately create waste in consumption." His thesis is that there is a growing tendency to speed up changes in style, to shorten the life of products that once were made to last and that now are made with an eye single to early obsolescence. He cites men's clothing, kitchen utensils, furniture, motor cars, linen, phonographs, watches, collars, spark plugs, crank case oil, hats. He says that quality is getting worse and that obsolescence is "wilfully created by an increasing number of manufacturers." I am not sure that the case is quite as dark as he paints it, but Mr. Rowe raises a point of profound economic importance. If advertising and salesmanship are forcing the American productive mechanism to make two cars where one would suffice, two sets of furniture, two overcoats, two phonographs, two radio sets, industry is throwing away half its labor power, half its raw materials, and thus holding the standard of living to 50 per cent of what it might be. Is this a situation which can properly be called progress? Or is it in the last analysis the throttling of progress?

STUART CHASE,
in *Co-operation*³⁾

¹⁾ Feb., 1928, p. 149. The significance of the preference expressed for state and municipal colleges and universities should not be overlooked.

²⁾ From an editorial on "Hegel and Mr. Will Hays."

³⁾ From an article, "Consumers in Wonderland," printed in Feb., 1928, issue. Mr. Chase is the author of "The Tragedy and Crime of Waste," 1925; "Your Money's Worth, a Book for Consumers," 1927.

Woman Under Paganism

II.

Even in the Homeric age, when woman was held in a respect which evoked the criticism of the Athenians of a later century, we find her position legally little better than that of a slave. Her future was as uncertain as were the issues of war. Her education was by example rather than by precept. Marriage was a matter of purchase and parental arrangement: her duty was to be meek and submissive to her husband and master, and to attend faithfully to the management of his household and the care of his children. And, if he died, she was called upon to resign herself to the precarious lot of widows in a rough age. As Greek mentality developed, the virtuous woman was more and more confined to the house and its care; she was excluded even more rigorously than in earlier times from the companionship and confidence of her husband; her educational functions were more and more usurped by and for the benefit of the state. The virtuous woman, the wife and mother, was thus in intellectual Athens relegated to the background, to the closed and carefully guarded confines of her apartments. The *hetaerae*, the women of doubtful fame, played the part of the mistresses of the *salons* of the *ancien regime* in France. These frequented the public places, even attended the lectures of the sophists, and received in their houses the men of mark. In the intellectual, literary, artistic, political, and diplomatic world they exercised an influence over them and their works such as high culture and even high-mindedness may exert, but certainly not the wholesome kind we associate with the virtuous woman. Little wonder, then, that the philosophers, orators, and poets never once thought of love in connection with woman; no wonder that cases of illicit relations between the sexes were as freely and shamelessly bandied about in their scrolls as in the public courts; and that the individual worth and capacity of womankind was regarded as next to nil. Therefore Aristotle designated woman as an incomplete or mutilated man. Therefore Demosthenes said, "We have *hetaerae* for pleasure, concubines for the daily care of the body, and wives for the production of full-blooded children and as reliable guardians of the house." In martial Sparta the wife and mother was measured by no less physical, material, and degrading standards. What reason could not exalt, devotion to Mars could certainly not ameliorate. The likely young wives of effete men were lent to stronger physiques in order that their procreative service to the state might not be lost. Commercial Corinth was the paradise of *hetaerae*, with less claims to parts than to sensual ingenuity.

What the Greek mind had degraded, contact with the voluptuous Orient dragged into the mire. Greek history is a vain striving against the Oriental. In historical days Greece fought off the Persians only to fall into the interminable civil wars in which Oriental cunning ultimately out-witted the alert but confounded minds of her manhood. Stealthily

there drifted in the Oriental, undermining what primitive virtues had held out against the successes of imperialism, seconding the rationalistic onslaughts of the sophists upon the ancient religion which, although but a natural stay only for woman, still was a stay. Finally, as if fated to be completely undone by their own surpassing genius, the Macedonian conqueror mingled his heritage of Greek civilization with that of the East, forming a new, compounded, civilization called Hellenism. Criticism has dimmed the vaunted originality, brilliance, and greatness of Hellenism; we prefer to throw the mantle of silence over its morality. Polybius delicately suggested the position of woman in this era in accounting for the inevitable passage of supremacy westward to a younger people: "... Greece now enjoys the greatest comfort of life; and yet there is want of men, desolation of cities, so that the land begins to lose its fruitfulness through want of cultivation."

The Greeks had out-reasoned themselves. The Romans were fated to out-conquer themselves. They might well have stopped with their conquest of the western Mediterranean. They had already tasted enough of the poisonous sweets of the Orient in conquering Carthage. But they were destined to be led captive by those whom they conquered. Let us not take this trite saying tritely. Roman greatness declined for a multitude of inter-related, complex reasons; but not the least of the factors in their loss of mastery of others was their loss of mastery over themselves, which came of the immorality made possible, fostered, and promoted by the vicious political, economic, and social conditions growing out of their conquest of and contact with the dissipated eastern world. Rome's history is a synthesis of all the cultures that went before—a synthesis, also, of all their immorality.

Very contradictory is the position of woman in early Roman times. Legally, by the *Patria potestas*, the father exercised at his discretion the power of life and death over the members of his household. But if the stories of Lucretia and Virginia, though they may be apocryphal, are taken together with the reverence in which we know that the Romans held their Vestal Virgins, the rigors of the law must have been much softened by public opinion. Girls even went to school to learn to read and write and cipher before being turned to the knowledge of domestic duties. Marriage customs and ways did woman no credit, yet her social freedom was never so greatly restricted as in Greece and the Orient.

Much might, therefore, be expected of the Romans. But the Romans were by nature conquerors. Successful conquest leads to imperialism and wealth. "An imperial state," however, "is a man's state; its motive power is force, which men alone can exercise; its government demands men who are not readily influenced by woman"⁷)—in a word, *non ad effeminandos animos*. Rome, then, even more than the petty militant states of Hellas,

⁷) Reich, *ibid.* I, 97.

had a man's civilization, an unbalanced, imperfect, civilization. In it wholesome feminine influence was able only to make itself sporadically felt. The unwholesome influence of bolder women infected the warp and woof of public life even as it did in imperial Athens.

But history never furnishes perfect parallels. Roman traditions and conditions gave woman greater freedom, for good or for ill; and as some one has well said, "a Roman woman had in her the makings either of a blue-stocking or a rake." If mentally she was cultivated, she soon abandoned the barren field of Roman letters for the Greek. She might become a Cornelia, or an Aurelia, the mother of Cæsar, or a Lælia, the mother-in-law of Cicero. She might become an Agrippina, the prototype of the modern feminist, to whom one might write an epic (but certainly never a sonnet), were she capable of bearing the strain. She might draw from her literary pursuits a knowledge of the prurient, a relish for debauchery, and might therefore look with pleasure on the revels of the graceful-witted, nimble motioned, easy-moralled damsels that followed every Roman army home from its conquests in the East. In order to retain her hold on staggering Roman manhood, drunken with success, sotted with wealth, she might even essay their Bacchanalian orgies and their frenzied paroxysms of indecency and devilment. From extravagance to recklessness and knavery and crime are steps short and easy. Messalina lived for sensual indulgence; the younger Agrippina used her sensuality to further her ambitions; Poppæa Sabina pruriently toyed, for her aggrandizement and lascivious pleasure, with the very empire itself; but before these, and others, women had supported Catiline, if for nothing more than sickening excitement.

Where woman degrades herself, her degradation is complete. But if this is true of some Roman women, we must also admit that their temptations were great. Rome had become another Babylon. Juvenal declared:

"... with this vast sewer compared
The dregs of Greece are scarcely worth regard.
Long since the stream that wanton Syria laves
Has disemboved its filth in Tiber's waves,
Its language, arts, o'erwhelmed us with the scum
Of Antioch's streets, its minstrel, harp, and drum.
Hie to the circus, ye who want to prove
A barbarous mistress, an outlandish love.
Hie to the circus! there in crowds they stand,
Tires on their heads, and timbrels in their hand.
... While every land,
Sicyon, and Amydos, and Alaband,
Tralles, and Samos, and a thousand more,
Thrive on our indolence, and daily pour
Their starving myriads forth; hither they come,
And batten on the genial soil of Rome,
Minions, then lords, of every princely dome."

The religion of a petty city-state that had upheld its natural morality could withstand neither the subtle attacks nor the biting ridicule of the Greek sophists and satirists, nor the growing dimensions of imperialism. It gave way to skepticism; but skepticism could not satisfy the Roman any more than had the religion which he had discarded. After all, he was a legalist; there was ingrained in

him as profound a respect for law and order as there was native ability to conquer. Like so many others whose religious moorings were or are adrift, he had recourse to the philosophies which the Greeks in like straits had concocted. The thought of Zeno the Stoic, of Epicurus the slave, and of the neo-Platonists of Alexandria, afforded by themselves but half relief. He resorted, then, to the universal religions developed in the imperialistic East, the mystery-cults of Greece, the worship of Isis of Egypt, and the Magna Mater of Phrygia, and finally, to Mithra of the Persians. But none could, singly or in combination, fill the void. None could save the day, not even the worship of the incarnation of the empire itself, in the person of the emperor; because, while one filled this want, another that, none met the fundamental need, the need of which the Roman was perhaps least conscious—the need of charity, charity for the weak and down-trodden. And who of all the slaves of Rome, debauched and debauching; who of all the great, seething mass of the proletariat, fearful in its volcanic potentialities for the high and mighty—who was more in need of charity than woman? "The radical disease of which, more than anything else, ancient civilization perished," was "an imperfect ideal of woman."⁸) For this disease no ancient philosophy, no ancient cult, held out a remedy: all had assisted in the deformation of the proper ideal; and all had approved her degradation and with specious reasoning had enshrined it with obscene rites. Emancipation came from Bethlehem of Judea.

A virgin carefully guarded by a man—most unusual sight—slowly and painfully made her way to the city of her fathers, to be enrolled in Rome's grand census and—to give birth to the Messiah. Long had every woman in that land sought marriage, in the hope that God might bless her with the Messiah. None had thought of the fearful contamination of generations of Sodomite wickedness which had, quite beyond her power to consent, infected her being. Only a virgin, spotless and undefiled, could in the dispensation of Eternal Wisdom and Truth, bear that Child. All had had hopes of material and tribal deliverances from yokes unbearable; but of deliverance from the fetters of immoral bondage which were binding woman in a man's world and were denying her her birthright of individuality and womanhood scarcely one ever dreamed.

Jesus came, and sanctified the home by thirty years of holy life lived in obedience to mortal woman, and by a few months or years of public service and preaching that were to revolutionize men's attitude toward women. But why linger over what even the most captious, the most unbelieving, will not attempt to deny? Or why seek to expatiate upon the mission of the Church which came out from Him? His words and acts are recorded in the Gospels which the Church has preserved for modern pseudo-science to criticize, and for sincere human fellowship to accept and put into practice.

⁸) Verrall, Euripides, the Rationalist, p. 111.

But the point for us here is that Christ's words and acts delivered woman, and have continued to do so, as being the very warp and woof of the ministry of the Church. Other agencies may have helped in this matter—for instance, the high regard in which the Gothic successors of the Roman Empire held their women. Yet, but for the Church, which held in leash the passions of the young race and gave its energies the right direction, women might have been enslaved; for these Northern peoples were as prone to assimilate the evil in their ancient heritage as the good. It was therefore only because the Church held before them, throughout the Middle Ages, a high ideal of womanhood, that she has, after much long-suffering with the lapses of men, succeeded in instilling in them a respect for woman which the last four centuries of divorce and legalized polygamy have not been able utterly to erase. And thus she has not only promoted the natural well-being of her people and hastened their progress toward an ideal moving ever forward and upward, but has enabled woman to ask, as of right, and to gain, rights and privileges which it is still to be hoped she will use, not to the advantage merely of this or that small cultural group, or this or that state, but for the advancement and enlightenment of the whole wide world.

Now then, what should woman do toward this end? Should she be content to *have*, simply? Or will she, as some proclaim, strike for more than is being, and thus evolve a *woman's* world, another unbalanced, and therefore doomed, civilization? Men's lives are still very partial, and mankind is still far from the goal of perfection which the revelation of God and human reason point to as being possible of attainment. This is because she has been denied the place in the world which she should have occupied. Will she now mistake her equality for superiority? Will she unloose the whirlwind of passion which she, of all creatures, can best sow? Will she be unmindful of what she owes civilization, and of the Church which, in dark days, nurtured this civilization and preserved it, yes, through nineteen eventful centuries? Or will she rather look to the Church to learn that which she can best do in token of gratitude for deliverance? And if she is disposed to turn her eyes in this direction, what advice as to a future program of action will the Church have to give her. What, actually, IS there for her to do?

Alas, too much! The light of Christendom, in which she basks, is but a dimmed light indeed in hosts of places where it should be strong; it shines not at all over two-thirds of the peoples of the earth. Then let her proceed at once to make lighter the dark spots, both in the world of our modern civilization and in the other world still more pronouncedly pagan. This is her call. This is her duty, because charity as well as gratitude demand it. Let her listen to the call for charity where it most needs to be heeded. An untold multitude of women in our own country and in Europe may and do need the helping hands of their more fortunately situated sisters; but after all, their condition, their woes, are slight in comparison with the condition, the

woes, of the women who sit in the darkness of heathenism, enthralled by a bondage as wicked as any known in ancient or classic times. For, for the troubles of women in Christian lands there is help at hand, and therefore, in their hour of need, hope. But for the millions of pagan women blank despair stares them in the face; for help must come to them, if it comes at all, from beyond their borders, and it must overcome tremendous obstacles in order to reach them. And because this is so, such help as is offered is as yet often far more uncertain than it is trivial or lacking in purpose. The forces of such help must be more systematically, more effectually, organized.

Dark is the picture of the conditions we have sought to paint pertaining to woman of ancient times; but darker yet is that we must sketch of woman under paganism that still prevails in the world, even our world, today. If the personal may for one moment be allowed to intrude upon these pages, the writer confesses that, until he undertook this investigation, he had never realized to what lengths the human mind might run in inventing specific immoralities, to what depths the human imagination is capable of descending in perverse efforts to prostitute the most sacred, the most vital, forces that go to make up the physical, mental, and spiritual attributes of the race. Travel where we will, in heathen Asia, Africa, the islands of the South Seas, or even in our own Americas in lands not necessarily uncivilized but often boasting of centuries of culture—travel where we will, we cannot escape the vision of multitudes of women condemned to lives of utter degradation, denied the God-given rights to their individuality and their womanhood.

But suppose we start with the pagan women of Africa, not necessarily because their condition is reputed to be the most abject of all, for that is possibly doubtful, but because their people are in the general estimation bracketted with the wild tribes of the Americas and of Polynesia, as being of the lowest types of culture extant. Africa is a land of confusion; we hardly know how to approach the task to which we have set ourselves. Conditions are so varied over the length and breadth of the dark continent, religions are so numerous, practices are so diversified, that an adequate picture of the position of woman in Africa would be too full, too detailed, to serve our purpose well. There are deserts and savannahs, impenetrable jungles and areas capable of sustaining civilization of a high order, mountains and valleys, each type of country being cut across by shifting tribes and diverse influences, producing endless modifications in such general types as should be discernible in the political, economic, social, and religious spheres of life. There is the Negro of Central Africa, who worships nature, his ancestors, or even sticks and stones, rusty nails or any object his religious phantasies or accidental association may beguile him into believing to be the residence of a spirit. There are others who have advanced from this grosser form of religion, fetishism, to a more generalized worship of

(Continued on Page 26)

SOCIAL REVIEW

CATHOLIC ACTION

Magdeburg has been chosen as the meeting place of the German National Catholic Congress this year, which will be held from September 6 to 9.

From May 2 to 4 the International Conference of Catholic Charities will meet at Basle, in Switzerland. Rev. O'Grady, Secretary of the National Conference of Catholic Charities, of the Catholic University at Washington, will speak at the opening conference and first general meeting on Tuesday, May 2, on "National Charities Conferences."

The Conference is divided into six Sections, which are to discuss the various subjects grouped under the following headings: 'Juventus,' 'Litterae,' 'Paupertas,' 'Migratio,' 'Infirmitas,' 'Sobrietas.'

A new Council to co-ordinate Catholic Sailor Service work was set on foot at a meeting over which the Cardinal Archbishop of Westminster presided recently at Archbishop's House, London. It consists of ten members elected by the Apostleship of the Sea and ten members elected by the St. Vincent de Paul Society, forming the Apostleship of the Sea Council.

Sailor Service workers from Glasgow, Southampton, Liverpool, Birmingham and elsewhere attended the meeting. Both societies involved in this working arrangement will retain their present organization.

A Catholic Committee of French Literature, of fifteen members, clergy and laymen, who are writers, journalists, or literary critics, has been organized in Paris. This committee plans to establish immediately a permanent exhibition of Catholic literature, which will have offices in the quarters of the Union of Catholic Foreigners in Paris. Twice a month French or foreign writers will go there to give talks or exchange ideas with men of letters of Paris.

The Committee will publish each month a bibliographical list, from which will be omitted all books that are unorthodox, contrary to morals, or insignificant from a literary standpoint. It will select the three works that it considers the best of the month and give the names to the press. The Committee will also organize a translation bureau, equipped with a good corps of translators, to facilitate the translation into foreign languages of the best French works.

In approving recently of the new constitution of Spanish Catholic Action Cardinal Reig expressed regret that no Catholic employers' organization existed in Spain. The hint then thrown out has borne fruit, for during the past few months a Catholic Employers' Association has been formed in Valencia. At the first meeting held in that city the members of the Diocesan Committee of Catholic Action presided, and a representative of the Government was present.

Senor Luis Lucia, speaking on the objects of the organization, said that it aimed to diffuse the Christian spirit among employers, and stated that all questions arising between Capital and Labor, and producer and consumer,

could be settled in accordance with the ideas expressed in the New Testament and Pope Leo XIII's Encyclical.

It is proposed to link up the new body with other groups of Catholic employers throughout Spain. The Association will be divided into four sections—industry, commerce, city proprietors, and country proprietors.

MASONRY

Approximately 1,700 chapters of the Order of De Molay for boys have been instituted in the United States, Canada and several other countries. Total active membership is about 300,000 between the ages of 16 and 21, while another 100,000 have reached the latter age. This was reported at the eighth annual meeting of the Grand Council, governing body of the order, held at Kansas City, Mo., in March, in the message of Alexander G. Cochran of St. Louis, Grand Master Councilor.

Extension of the De Molay Alumni and the Boy Pledge movements of the order was approved at the closing session of the Grand Council. Both movements had been started since its last annual meeting. The council indorsed the idea of pledging boys of 13 to 16 years of age who are not eligible to regular membership in the order, and expressed satisfaction with growth of the alumni.

RACIAL DISCRIMINATION

A Jim Crow labor bill introduced in City Council of Jacksonville, Fla., was reported unfavorable by that body. The failure of the bill followed the protest of Negro contractors against whom it was aimed.

The bill would have restricted colored contractors from contracting for any work in a white district.

Following a request signed by a large number of white citizens of Meldrim, Ga., that the body of Miss Marie G. Underwood, a colored woman, be removed from the white burying ground, a group of unknown men removed the body at night and re-interred it in the cemetery for Negroes. The remains had been buried in the white cemetery in compliance with a dying request that she be buried in the lot of the Mattox family for whom she had worked twenty-two years. A petition that her request be granted was circulated and generally signed by white citizens.

The funeral services were held in a white church, with a white pastor officiating and a white choir furnishing the music. Only a few Negroes attended the services. After the body had remained in the white cemetery for five days, a petition appeared asking that it be removed. The request was not granted, and on February 24 an open grave was found on the Mattox lot and a new grave in the Negro cemetery.

FARM QUESTION

"Farmers and city and town dwellers in the Carolinas and Georgia have come to the conclusion that farm land is just about the cheapest thing in our territory," President Howard C. Arnold of the Federal Land Bank of Columbus, S. C., stated while in conference with the other Federal Land Bank presidents and the Farm Loan Board in Washington. "There are more farms moving in this territory

than at any time since the depression and the market is very much improved, although it still has a long way to go before prices are back at boom-time levels.

"However, since last August the Federal Land Bank of Columbia has sold about 120 farms valued at close to \$500,000, and there are bona fide sales to farmers who are actually to farm the land. The average of these sales are made with about 20 per cent down and the balance on time at 5¼ per cent. Sales have been particularly brisk in that part of the cotton belt where the weevil did not do much damage last year."

FARM LANDS

What is regarded by many as the most promising effort yet made to revive a market for farm land and restore land values to a reasonable level of stabilization is getting under way in Minnesota. The program is under the direction of the Northwest Land & Finance Corporation, indorsed by the organized bankers of Minnesota, Montana, North and South Dakota, the leading Northwest railroads, the Federal Reserve Bank and the principal commercial and industrial interests of that section.

The corporation is intended also to promote colonization of desirable and productive lands by capable farmers; to help local banks in agricultural sections by awakening a demand for lands taken by them to secure previous indebtedness; to refinance desirable improved lands on which, because occupied and operated by tenants, federal land banks and state rural credit bureaus are not permitted to negotiate loans, and to protect and conserve the interests of individuals and others holding defaulted mortgages.

In other words, the new organization has been formed to stimulate a buying movement in northwest farm lands under which orderly sales at reasonably stable prices may be made.

CO-OPERATIVE MARKETING

Results of the survey of the whole field of co-operative marketing of livestock by terminal associations have been published in Technical Bulletin No. 57-T, "Cooperative Marketing of Livestock in the United States by Terminal Associations." It recommends a national service organization as means of developing a co-operative livestock marketing program. "Such an organization should include," says the official summary of this survey, "as members all the efficient co-operative livestock marketing associations. The association would serve to co-ordinate and strengthen the co-operative movement in livestock marketing and would tend to eliminate the elements of competition among the various co-operative groups. Federation of the marketing associations for a given commodity on a national scale has been carried out successfully in Canada and in some other countries, and it is felt by these co-operative groups that the plan has important advantages."

Control of the national organization would be in the hands of representatives from the boards of directors of the member associations. This would make a large directorate, but most of the business could be transacted by an executive committee. The association should have an official organ which would give information to livestock producers over the country and discuss their marketing problems.

Livestock receipts at Chicago from co-operative agencies are becoming of increasing importance.

Data for the five years ending with 1927 indicate that whereas in 1923 but 18.3 per cent of the carlot receipts at the Union Stock Yards came from co-operative shipping associations, in 1927 more than 23 per cent came from such marketing agencies. With the exception of 1926 the increase for the five years has been consistent. The total number of co-operative carloads received for the five-year period was 283,834, made up as follows: Sheep, 5,463 carloads; cattle, 41,296; hogs, 186,887; cars of mixed stock, 50,188 cars.

More than 57 per cent of all the co-operative shipments received at the Chicago market during the five-year period came from groups of Iowa farmers, about 31 per cent from Illinois shipping associations, 6 per cent from co-operatives in Wisconsin, between 3 and 4 per cent from the Minnesota associations and less than 2 per cent from all the other States.

CHAIN STORES

A new chain-store system is to be inaugurated by Montgomery Ward & Co., heretofore known exclusively as a mail order concern. It is the intention to locate chain-stores in each community of more than 5,000 population and to operate nearly 1,500 stores. *Barron's*, however, comments: "In view of the large size of many communities to be entered under this program, indications are the company eventually will have a good many more than 1,500 chain-stores in operation."

The same financial weekly believes Montgomery Ward & Co.'s decision to embark on "the largest chain-store development ever undertaken in the general merchandising field," to be based "in large part on indications that the era of possible rapid annual increases in mail order sales alone had ended, and that other selling outlets had to be opened to maintain progressive upturns in volume."

In proof of this assertion *Barron's* points to the following valuable circumstances, interesting in more ways than one: "Sears, Roebuck & Co. now number their customers at more than 11,000,000. Latest check of address lists showed Montgomery Ward has 10,000,000. According to census, there are fewer than 6,500,000 farms. Not only must many rural families receive catalogues and buy from both houses, but mail order buying, in many cases based on custom and convenience as well as prices, must be widely prevalent in towns and even to some extent in cities."

COST OF DISTRIBUTION

In its report on the bread industry the Federal Trade Commission found that, in a recent three-year period, the American family paid an average of 8.55 cents for a pound loaf of bread. This was divided as follows: farmer, 1.15 cents; miller, 0.41 cents; baker, 5.11 cents; grocer, 1.28 cents; railroads and other handlers, 0.60 cents. Total per pound, 8.55 cents.

That this situation is much the same in other countries is shown by the report of a commission appointed by the Irish government to investigate retail prices of meats. They came to the conclusion that meat prices are generally 3 to 4 cents too high there.

"Without much question, declares the *Corn Belt Farm Dailies' letter*, "The Agricultural Situation" (vol. 5, No. 2, March 20), "the difficulty in general is the same—too many small shops serving too few customers," adding, significantly enough: "Possibly in large centers, so far as meats are concerned, the remedy will be found in chain-stores with central cutting establishments, which, in theory at least, would result in a saving of high-priced labor and salvage of trimmings now wasted or handled at high cost. This plan is already being tried in an experimental way,

and there is reason to believe that it, or some modification of it, may succeed."

IMMIGRATION

Thirty-two thousand three hundred and seventy-one Mexican immigrants entered the country from July to January last, as against 32,816 during the corresponding seven months of the previous fiscal year. Of that number 20,187 were male and 12,184 female; 18,621 were single, 12,077 married, 1,648 widowed, and 25 divorced; 6,276 were children under 16 years of age, while 7,203 ranged in age from 16 to 21 years, 9,611 from 22 to 29 years, 4,372 from 30 to 37 years, 2,282 from 38 to 44 years, and 2,627 from 45 to 55 years and over. The ratio of married men to married women was about six to four, and six out of every 10 immigrants were adults.

The unskilled workers predominated among the 32,371 Mexican immigrants admitted during the seven months ended January 31 last; 11,285 gave their occupation as that of common laborer, 1,391 as servant, and 997 as farm laborer. The professional class numbered 606, skilled workers 3,565, and miscellaneous classes 313, while 13,566—nearly two-fifths of the total—were listed as having no occupation, mainly women and children.

UNEMPLOYMENT

By the end of January the reduction in employment in N. Y. State had, according to figures supplied by the Bureau of Statistics and Information, N. Y. State Department of Labor, displaced over 200,000 factory workers since 1923, and about 65,000 during the past year when employment was receding in non-factory industries. It has also gravely affected the industrial situation through the influence of factory pay rolls on the effective purchasing power of consumers.

In the 1,650 factories which report their employment figures to the Bureau of Statistics and Information the actual payroll for the middle week of January was \$13,361,308. The estimated payroll for all the factories in the State for that week was about \$35,000,000. Compared with January, 1927, factory wage payments have gone down about \$2,000,000 a week. Although wage rates and average earnings have been rising since 1923, the decline in employment has caused a decrease of over three and one-half million dollars in weekly wage payments compared with payrolls for all factories in the year 1923.

COLLECTIVE BARGAINING

Disavowal of collective bargaining was recorded by William G. Warden, chairman of the Board of Directors of the Pittsburgh Coal Company, at the coal strike hearing conducted by the Senate Interstate Commerce Committee. "I prefer to deal directly with my employes," said Mr. Warden. The coal owner said he had signed the Jacksonville agreement but never read it. He broke the agreement, he said, on the advice of Don A. Rose, attorney for the company, who assured him such action "was within the law." Mr. Warden expressed the belief that his non-unionists "are happy, contented and well-paid."

Other coal owners were less outspoken in their opposition to collective bargaining. They accepted the principle, but believe it is "unworkable in this case." "I believe in

collective bargaining, but I don't like outsiders coming in to tell us how to run our business," said F. E. Harriman, president of the Clearfield Soft Coal Corporation, a subsidiary of the New York Central Railroad.

OCCUPATIONAL TRAINING

Twenty young fishermen selected from various parts of Nova Scotia and New Brunswick attended the short course of the School of Fisheries, established by the Fisheries Experimental Station, Halifax. Lectures were given on the pickling of fish, the curing of dried and boneless fish, navigation, the operation of motor engines and fisheries science; a further course of lectures on "Natural Resources" included such subjects as co-operation, economics, marketing, business, etc.

"The speakers," says a newspaper report, "being outside men, not directly connected with the fisheries' experimental station, the students obtain a good idea of the fisheries situation as a whole, as well as practical instruction to enable them to better compete with the most up-to-date methods employed by other countries."—This is the first school of such a nature established on the American continent.

LUXURY TAX

The approximate amount received by the British Government from the betting tax for the first year of its imposition (November 1, 1926, to October 31, 1927), was £2,766,700 (between 13-14 million dollars), said Mr. Churchill in Parliament, recently. Returns for certain months were: July, £272,000; August, £267,000; September, £245,000; October, £243,000.

Asked how much was derived from greyhound racing the Chancellor replied, "an inconceivably small amount." If the rate of duty had not been reduced he thought the original estimate would have been realized. He was very pleased with the tax, but would be twice as pleased if the yield were twice as large.

MUNICIPAL OWNERSHIP

Statistics gathered by the *Electrical World* are declared to show the trend of ownership of public utilities is away from the municipally owned plant and toward private ownership. According to that publication, during 1927 181 municipalities sold their electric light and power plants to private companies.

Twenty-two of the plants so disposed of were in Nebraska, the largest number so disposed of in any one state during the year; North Carolina was second with 18 such transfers; Oklahoma came third with 15; Georgia fourth with 12.

CHILD-CARE

Depicting conditions prevailing in many rural districts of California where there are no detention homes for children, the State Director of Social Welfare described a typical county jail, where children were sometimes kept, in these words:

"It was the basement of a court house. The only light in the steel prison cages came through an opening in the ceiling not more than an inch square. This was also the prisoners' air supply. Iron beds covered with filthy straw ticks and two dilapidated, dirty blankets were the only furnishing. Into these foul holes they put child 'criminals' eight and nine years of age."

The Central Verein and Catholic Action

Officers of the Catholic Central Verein of America
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 The Executive Committee consists of the Officers, the Trustees, the Committee on Social Propaganda, the Presidents of the State Leagues, and the following five members at large, appointed by the President: Rev. Albert Mayer, Mo.; H. Dittlinger, Texas; Chas. Hilker, Indiana; Frank Trutter, Illinois, and Stephen Junglas, Ohio.
 Hon. President, M. F. Girten, Chicago, Ill.
 Communications concerning the Central Verein should be addressed to the General Secretary, F. J. Dockendorff, 502 14th Street, La Crosse, Wis.

All these works, of which Catholic laymen are the principal supporters and promoters, and whose form varies according to the special needs of each nation, and the particular circumstances of each country, constitute what is generally known by a distinctive and surely a very noble name: Catholic Action or Action of Catholics.

PIUS X.

Fundamentals of Christian Solidarism

Excerpts from "The City" of Paul Claudel
Selected by a Cleric, St. John's University, Minnesota

Avare: This people bores itself.
 It takes no pleasure in its nourishment. Brandy and debauch have not consoled it.
 And I will explain the reason.
 The workman of other days held all his worth entire between his hands,
 And, as the sight of color charms the heart,
 Finding beauty in his work he enjoyed the work itself,
 And, knowing the buyer, he had in view a precise requirement.
 But today all the grace of work has been done away with, all its honor, and all its genius.
 And man has no longer for end the satisfaction of another man, but supplies a general need,
 And his work has no merit save utility, and machines perform it for him.
 Through this already two liberties are withdrawn, choice in the means and order in the work,
 And also I say that a double consent is refused,
 Of the intelligence which, having the end in view, resolves on its attainment,
 And of the will which, attaching itself to the work, forgets the burden of toil.
 And so, whatever his wage may be, the workman becomes a servile workman, and, being a slave, he longs for liberty.

Besme: Avare, for this vague multitude, prey of the wind,

has in you the head that sees, sniffs, listens, thinks, decides,
 Explain to me what is happening today.
 Up to now has not labor been a thing of the marketplace that one man buys and that another sells,
 So that the only matter of debate has been the determination of the price?
 But today I do not know what these people want; they formulate no demands,
 But, as if attainted with stupidity, at the same moment all
 Lay down their tools and abandon their machines.

Lambert: I will question you and you shall answer me.
 What do you come to demand of this people?
 Besme: I come toward this people with lazy hands as toward an obstructed waterfall,
 And I demand its work.
 Lambert: And why do you wish it to work?
 Besme: That it may eat.
 Lambert: And that it may eat in order to work?
 Besme: Does not every force have its function?
 Lambert: Does not every function have its end?
 Besme: The end of the work is the product and the end of the product is exchange.
 Lambert: And it is, in short, an exchange you propose, extending one hand and with the other unclosing the door of the safe, profound and black.
 The laborer tilled his field, eating his rye and bacon, and clothing himself with his flax.
 The artisan worked at his bench and, weaver, he knew each day the length of cloth his loom could produce, and he knew the value thereof, according to the dimensions of his elbow.
 At this juncture you appeared.
 And to the laborer, dependent for his bread on the rain and the sun, and to the artisan
 Who, like the anxious spider, watched his precarious prey,
 You offered, on the one hand, the security of a wage, On the other, a handful of sous no longer gave the choice only between one merchant and another;
 But the round piece you put in his hand conferred A lien on the world entire;
 And the vast world was put in a lottery. You gave out a ticket.
 And it was thus you procured the work you needed, forming these cities.
 (To be concluded)

Promotion of Catholic Action

Our New Volume and the "General Intention" of the Apostleship of Prayer

Cumulative evidence of the ardent desire of Pius XI to inaugurate and promote everywhere that apostolate which he himself designates, as did the saintly Pius X, with the term "Catholic Action," is well nigh overwhelming. Address after address directed to pilgrims begging his blessing, exhortation after exhortation addressed to visiting Bishops, commendatory letters sent to gatherings of clergy and laity engaged in the promotion of the lay apostolate, prove this eager and sustained devotion to this cause. In fact, in the Concordat between the Holy See and Lithuania, in article 25, mention is made of Catholic Action and freedom for its exercise safeguarded. Now, as applying to Catholics the world over, comes the approval by the Holy Father of the General Intention of the Apostleship of Prayer of the Sacred Heart for the month of April: The Promotion of Catholic Action.

A year ago, at the beginning of the twentieth

volume of *Social Justice*, we sketched the development in Catholic thought and endeavor, and in particular of such thought and endeavor as pursued by our publication, during the two decades that had passed since its first appearance. Now that it is entering upon another year, we note with satisfaction that precisely for the month with which the new volume begins, the faithful throughout the world are urged to pray for the fostering of that activity to which this publication is devoted in a special manner.

The promotion of Catholic Action is the text in which the General Intention is stated in the German language leaflets of the Apostleship of Prayer. The English leaflets, on the other hand, give it as "Well Ordered Catholic Action," something very desirable but rather specific. In fact the explanation given in the two leaflets varies also. To quote from the English version:

"... The field of action in which the laity can best promote the mission of the Church is that of fraternal charity... Three problems clamor loudest for relief and cure. The first is poverty... The second is the problem of defectives, those who suffer from physical and mental handicaps in the battle of life. The third is delinquency, which can be remedied only by religion..."

Commendable and necessary as such works are, their enumeration represents an extremely narrow perception of Catholic Action. The slips printed in German offer a far more adequate interpretation of the purpose and scope of Catholic Action, according to the Holy Father's intention:

"Catholic Action is the united common endeavor of the Catholic Church and her members and societies, of the clergy and laity, to establish, strengthen and bring to full influence the Kingdom of God in public and social as well as in private life. The laity then are to take part in this Apostolic endeavor, and not only the men but also women. Co-operation of women is of special importance today, since conditions have brought it about that women participate in public life more than they did heretofore and consequently are able to exert a more forceful influence than they once did.

"The aim of Catholic Action is so sublime that it can readily enthuse everyone..."

That Catholic Action must be well ordered, must be carried on under direction of the Bishops and in co-operation with the priests, that it must remain non-political, is further explained in the leaflet. From which it is evident that the former explanation is too narrow. In fact, His Eminence Cardinal Faulhaber, preaching specifically on Catholic Action on the recent sixth anniversary of the coronation of Pius XI. and on "the Pope of Catholic Action," urged the concept: "Confirmation is the Sacrament of Holy Orders for the General Priesthood, ordination for Apostolic activity. By Baptism we have been made children of God, by Confirmation Apostles of the Lord. . . . Confirmation has a social and a sacerdotal meaning. We are not to be merely fish in the net of the Apostles, we ourselves are to be fishers of men and apostles."

Catholic Action means all of this. It implies and insists upon the practice of charity by all means; but it does not stop there. It must be "well ordered" indeed, but while order applies to method and activity and scope, it does not limit action to charity as the only or the preferred duty to be per-

formed. "The last few decades," says the Cardinal of Muenchen-Freising, "sounded the slogan: Social Activity; today the slogan is: Apostolic Activity."

Hence the universal, wide character of Catholic Action; hence the necessity of preparing for it wisely and ordering it well; hence, too, the obligation of co-operation in it on the part of all, under proper guidance. Catholic Action enjoys the guidance and encouragement of the Pope. This publication hopes, in the volume now beginning and in future volumes, to serve this cause in an humble way and at least among the group which brought it into being.

A. F. B.

Following the Pope of Catholic Action— in Other Countries

Published on the eve of the sixth anniversary of the Pope's coronation, February 12, of this year, the Bombay *Examiner* of the 11th of that month, devotes a column of editorial space to the occasion and the policies of Pius XI, "by universal consent, and not of Catholics alone, in every sense a great Pope." In two ways especially, the *Examiner* believes, His Holiness has shown himself a great ruler of the Church—"by his program of Catholic Action, and by his Missionary policy, both original and striking developments admirably suited to the special requirements and difficulties of the present time."

Unfortunately, the Catholics of America are not as yet, it seems, thoroughly awakened to the realization that Christ's vicar on earth has outlined for the Catholic world what the excellent Bombay weekly terms the Pope's "program of Catholic Action." They do not seem to know that it is the genius of Pope Pius XI to have seen that in the union of all Catholics for what is unmistakably Catholic principle and Catholic work—a union strong enough to resist all the differences (political, communal, etc.) that tend to division—lies the chief hope for the infusing of Catholic spirit into social and public affairs.

The Pope does not, as the *Examiner* points out, ask us to form Catholic political parties or to identify ourselves as Catholics with any political party. "What he asks of us is *Catholic Action*—the example of the complete Catholic life first and foremost; then the apostolate in all its forms: works of education, social reform, charity. For the rest we are free, according to our state of life, to exercise our rights as citizens and unite as we please for just political purposes. Our union for Catholic Action, rightly understood, will neither impede nor be impeded by such purely secular associations. Such is unquestionably the policy advocated by the present Holy Father, and every mail brings news of its adoption and progress throughout the Catholic world.

"Countries which have hitherto trusted rather to Catholic political parties are beginning to see that here is a better way. A German writer, for example, Fr. C. Noppel, S. J., is quoted by the *Osservatore Romano*:

"We also, in German-speaking countries, must set to

work—more than has been done hitherto—to study the principles of Catholic Action according to the mind of the Church Even for Germany, it is henceforward indispensable to distinguish clearly purely political questions from those which enter into the Church's sphere . . . So far from Catholic Action leading to apathy in political matters on the part of Catholic citizens, it will rather have the effect of stimulating all their social activities. And as to its proving an obstacle to political understandings with non-Catholics, the union of all Catholics in support of Catholic principles is more important than any political party arrangements."

No country in the world offers a finer field to Catholic Action than ours. What is it that is holding Catholics back from engaging in a crusade, to participate in which the Holy Father urges us? Can it be indifference, or is it that we are so saturated with the conviction all's well in the world that we refuse to array ourselves for that reason under the banner of Christ the King?

Striving to Win the Young Men for Catholic Action

One of the Monthly Letters addressed to the Spiritual Directors and officers of the societies constituting the Pennsylvania Branch of the C. V. has elicited favorable editorial comment on the part of the *Messenger of the Sacred Heart*. Commonly these letters are issued by Mr. John Eibeck, President, but this particular one has for its author the V. Rev. Chas. Moosmann, Spiritual Director of the C. V. of Pa. Writes the *Messenger* in its March issue:

"The Spiritual Adviser of the Pennsylvania Branch of the Central Verein of America has issued an appeal to all the members of the organization to interest the Catholic young men and women in the activities of the Verein. He laments the lack of efforts on the part of the older members to get the youth to join. Every session of our legislatures witnesses the introduction of countless petitions for new laws; some of the proposals are ridiculous, some of them even immoral. They are promoted by people whose efforts can be thwarted only by vigilant organizations, who have at heart the welfare of the country. Many of our Catholics are satisfied with lamenting when the damage has been done. Legislators are constantly besieged by committees from all sorts of organizations except Catholics. The work cannot be even undertaken unless many more of our Catholic young men and women band together and are willing to devote time to the welfare of their neighbor and their country. We hope Father Moosmann's appeal will find a hearing, not merely in Pennsylvania, but in every other State."

The *Messenger* prints this synopsis of Father Moosmann's letter under the caption "Catholic Young Men," thus giving it special emphasis as applying to them in particular. To enlist interest and co-operation of young men in Catholic Action and in the C. V. movement specifically is at once a necessary and a difficult task. As late as January 15 last the Executive Committee of the C. V. of Wisconsin deemed it advisable to repeat former declarations in the resolution:

"Resolved: That the necessity of enlisting the younger men in the undertakings of our Catholic Central Verein has become more and more apparent,"

and to reconsider plans designed to stimulate interest and co-operation on the part of the younger element. The Wisconsin State Branch places great hopes in the oratorical contests it has hitherto ar-

ranged each two years in connection with its conventions, and which henceforth shall be an annual event. In some other States also, although the one-time Gonzaga Union is, to all intents and purposes, defunct, efforts are being made to induct the young men into the movement. In Missouri, for instance, the young men form a Committee of the Union, not a Section. At the 1927 convention a special session was set aside for a lecture and discussion on "The Youth Movement," the Spiritual Director of the Committee delivering the address. This group have been quite active, holding monthly meetings in St. Louis, sending delegates to the District League meetings of the senior body, soliciting new affiliations, and striving to prepare their members for a fuller participation in the undertakings of the Cath. Union. Further, one of the active members of the Committee recently accompanied the President and Secretary of the Union to Salisbury, where this year's convention is to be held, to assist in making preparations for the annual gathering and to address a meeting of the local people.

These and other efforts illustrate understanding of the necessity of enlisting interest and co-operation of Catholic youth of America in Catholic Action. Yet, we are far removed from having even given effective impetus to a Catholic Youth Movement in our country, such as Catholics have inspired in some other countries, and such as resolutions of Central Verein conventions have urgently recommended. However, our leaders, and others now interesting themselves, must not lose courage. We are today suffering the consequences of a sin of omission of a previous generation, which failed to win the younger element for Catholic Action; and we, as was that generation, are still handicapped by lack of understanding the best means of approach to this element. Good judgment must be combined with good will in attempts to gain their participation in our endeavors.

Holding Up the Mirror to Our Men

The Monthly Letters, issued in English and German to the clergy, the officers of the affiliated societies of the C. V. of Pennsylvania, and the delegates to conventions of that State League, are ordinarily practical and stimulating. Usually prepared by the President, Mr. John Eibeck, an occasional issue is written by V. Rev. Chas. Moosmann, Spiritual Director. One of the recent issues, prepared by Mr. Eibeck, is devoted to three subjects: "Are We Practical Catholics"—"Again: Where Are Our Young Men?"—and "Is Our Work Appreciated?" Another treats of these topics: "Can We Exist?"—"Our Catholic Women."—"Lenten Thoughts."

From the latter we reproduce the following paragraphs, containing sincere recognition for the zeal displayed by members of a certain District Union of women's societies, and holding up the mirror to the men in our ranks. Mr. Eibeck writes:

"Lately we again attended a quarterly meeting of the Catholic Women's Union. It was a bitter cold day and

we expected a poor attendance. But we were surprised to find that delegates from all sections of the district had come in large numbers, although most of them had a great distance to travel, as the meeting place was in a remote section of the city. But when we subsequently listened to the reports of the various parish groups, all of whom are very active and filled with the spirit of sacrifice, we were still more agreeably surprised.

"How embarrassing for us men who shun every little sacrifice and can hardly find time to attend a meeting now and then!

"Moreover, these women, as also our entire Women's Union, are not modern society ladies coming together for pastime and entertainment; they are brave Christian housewives, with so-called old-fashioned families, in which order reigns and a numerous offspring is regarded as a blessing of God.

"That these good German mothers can perform their household duties and likewise find time for special efforts in the service of Christian charity is very humiliating for us men; and it is certainly not honorable for us to realize these women, besides attending to their household duties, are performing work we men should be doing."

Honest and observing priests and laymen in the C. V. movement agree with Mr. Eibeck in criticising the men-folk as a whole in the C. V. for a lack of that devotion to the cause which so many members of the women's societies evidence. As the bulk of our lay members in the men's societies are put to shame by the generosity and co-operation of so many priests, so also by the eagerness, patient endeavor, initiative and readiness for sacrifice of countless women in the C. W. U. And here we have one of the reasons for the absence of that magnetic appeal which would draw more young men into the C. V. even as its presence in the Women's Union attracts many members of young ladies' sodalities to their ranks.

The Fifth Regional Meeting of the C. C. I. P.

Recent Regional Meetings of the Cath. Conference on Industrial Problems—held in Harrisburg, Buffalo, and Milwaukee—met with gratifying success. It is for this reason especially satisfying to be able to note that the Fifth Regional Meeting, which took place in St. Louis March 19 and 20, compared very favorably with its predecessors. For us at the Central Bureau this happy development is all the more pleasing because of the identification of the Director of the Bureau with the Conference and with the Regional Meeting and because the Bureau co-operated in formulating the program, providing speakers and canvassing attendance. Mr. F. P. Kenkel opened the first session, acted as chairman during it, and delivered one of the addresses at the closing dinner.

Attendance at the various events fluctuated between 91 persons registered for the opening session, and more than 225 present at the closing dinner; a group of Jesuit scholastics and another of students of Kenrick Seminary, a stately number of Negroes, and numerous priests, laymen and women, however, were present at various sessions who did not participate in the dinner, the total number of individuals present at various times being in the neighborhood of 400.

The program, ably carried out by lay and clerical speakers, included three sessions devoted to ad-

resses and discussion on the first day, and two sessions and a dinner on the second. The general topics of the various sessions, treated in specific phases by no less than 16 speakers, were: Co-operative Relationships in Industry; The Negro in Industry; Unemployment; The Unskilled Worker and the Unorganized Worker; Industry and the Home; The Church and Labor—the last named subject being the keynote of the addresses delivered at the dinner; on this occasion Mr. Kenkel treated of Catholic Social Programs of the 19th Century, and Rev. Dr. John A. Ryan, of the Cath. University, on the Encyclical of Leo XIII on Labor in the Light of Present-Day Conditions. The Archbishop of St. Louis, Most Rev. John J. Glennon, had not only assumed the Honorary Chairmanship of the meeting but also offered an impressive contribution to the program at the dinner.

Among the speakers and session chairmen from outside of St. Louis were:

Rev. Dr. John A. Ryan and Rev. R. A. McGowan, of Washington; Rev. Dr. A. J. Muench, St. Francis Seminary, St. Francis, Wis.; Rev. Edgar Schmiedeler O.S.B., Atchison, Kan.; Prof. John M. Lapp, Marquette University, Milwaukee; Mr. Chas. F. Wills, Chicago; Mr. Victor Daniels, Principal, Cardinal Gibbons Institute for Negroes, Ridge, Md.; Hon. James M. Graham, Springfield, Ill.; Dr. T. E. Purcell K.S.G., Kansas City, Mo. The Hon. Wm. L. Igoe shared chairmanship of the entire meeting with Mr. Kenkel.

Credit Union Lecture in the Central Bureau

Anxious to promote the cause of Credit Unions the Bureau arranged to have a lecture and discussion on this type of people's co-operative banks in the Bureau building, once we had learned that Mr. Roy E. Bergengren, Executive Secretary of the Credit Union National Extension Bureau, would pass through St. Louis on a promotion trip. His services were secured for March 9, and priests, laymen and women residing in St. Louis and in Missouri and Illinois within a radius of approximately 50 miles from the city were invited to attend.

Eleven priests and 13 laymen and women (18 from St. Louis and 6 from outside the city) were in attendance and participated in the animated discussion. Attendance on the part of the clergy was interfered with by the circumstance that St. Louis priests held a conference on the same day. Nevertheless the relative participation of the local clergy was good. The interest displayed would seem to promise that the seed has been sown for a local Credit Union development, however modest. At the same time the movement in non-Catholic circles is progressing in Missouri. Several such unions of railroad and Post Office employes in St. Louis, Kansas City and Sedalia are in operation.

The particular topic of the Bureau's lecture and discussion was "Parish Credit Unions." One such association, St. Andrew's Parish Credit Union, is now some eight months old; another, attached to Nativity parish, St. Louis, is ready for incorporation.

The Contemplated Chapel at Fort Sam Houston

Although Rev. C. O'Gallagher, Chaplain at Fort Sam Houston, sustained by the Central Bureau, has received but little encouragement from the members of our organization in his noble endeavor to build a chapel, where the Catholic officers, men and nurses, stationed at the post mentioned, may perform their religious duties, he has courageously continued his efforts to obtain funds for that purpose, which he hopes to be able to consummate in the near future.

Acknowledging receipt of a donation forwarded to him by the Bureau, Fr. O'Gallagher writes us:

"I hope to be able to soon begin work on the chapel, and will send you all information as soon as available. We have a fine building lot, worth about \$3,000, and nearly \$3,000 in the bank. The chapel will be constructed of brick, with a tile roof and tile floor. The marble altar and the Stations of the Cross are to be works of art, since this chapel should be one of the most beautiful in the South."

Since the C. V. has sustained the Chaplain at Fort Sam Houston since the fall of 1920, our members should be anxious to assist in the present effort of Fr. O'Gallagher, which was made necessary because of the destruction of the portable chapel built during the war. Our Staatsverband Minnesota immediately went to the assistance of Archbishop Dowling, when the question of building a chapel at Fort Snelling was at issue; there is even more reason, in this case, why the members of the C. V. should consider it their duty to help build a similar structure at Fort Sam Houston. It must not be overlooked in this connection that the great hospital there, the number of whose patients is always around 600, demands both the services of a Catholic chaplain and a chapel in which divine service may be held.

Flood Relief Still Needed

The victims of last year's flood in the southern States have by no means reached the end of their trials, resulting from that catastrophe. Acknowledging receipt of a donation forwarded by the Bureau, Rev. A. G. Haeringer, of Engelberg, Ark., informs us:

"It is just now we experience the terrible effects of the big flood more than ever since many of our impoverished people are unable to buy the seed for another crop. There is likewise much distress and sickness among my parishioners, and therefore such contributions are indeed God-sent alms, much appreciated by myself and my people."

Fr. Haeringer furthermore tells us that clothing is still quite acceptable. He writes:

"You have also told me in your letter of March 17 that you would send me another shipment of clothing for the flood sufferers in my district. This information makes me very happy for I know best where to distribute such garments among the most grateful poor."

He was sent two bales, containing a large assortment of pieces of apparel for men, women and children.

Immigration Legislation Postponed for One Year

The Central Bureau refused to recommend action against the proposed National Origins clause and likewise against a compromise bill. Judgment and information alike advised us that no radical steps

would be taken by the Senate and the House of Representatives in this matter during the present session, with the Presidential nomination-campaigns under way and elections ahead.

Developments have proven the correctness of our attitude. While numerous individuals and societies outside the C. V. needlessly importuned their Senators and Representatives with protests against the National Origins Bill and others urged its adoption, the Congress did what we had anticipated it would do. On March 26 the House Committee agreed unanimously to support the decision of the Senate to postpone action on the bill for one year. The House on March 29 accepted the report of its Committee and thus concurred in the action of the Senate.

Silence at the proper time will lend emphasis to commendation or protest when either is necessary.

Three Additional Life Members

Between the 1st and 22nd of March the Bureau received no less than three applications for Life Membership in the C. V. The first, accompanied by check for \$100, came from one of our most faithful co-workers, a layman, in Wisconsin, who desires his name withheld from publication; the second from Carl B. Weiss, Union City, N. J., who sent the first instalment of \$25.00; while the third is that of Mr. Lor. Jos. Heilmann, formerly of New York State, now residing in Florida, whose application was accompanied by the fee in full.

This happy development will unquestionably be further promoted by interested members in a number of our societies. The forthcoming conventions of State Leagues should be made use of by State Presidents to recommend solicitation for this type of affiliation.

Central Bureau Endowment Fund

Besides the applications of three Life Members there are other gratifying items to be recorded in reporting on this fund for the period between March 1 and 22. The State League of Texas, through its Executive Committee, added another hundred dollars to the sums already received from that state over and above the assigned quota. Then, there is an item of \$25.00, representing the seventh instalment from St. Boniface Society of Sheboygan, Wis., which now has contributed \$305.00 to this cause. Again, a check for \$55.00, sent by St. Ambrose Society of Devil's Lake, N. D., was added to their previous contributions.

Other contributions, no less welcome, were: \$10.00 from Rev. Dr. F. Schulze, of St. Francis Seminary, Wis., who has repeatedly donated to the fund; and \$10.00 and \$5.00 from two other "repeaters," St. Joseph Soc., No. 2, of Oshkosh, Wis., and St. Stephen Ben. Soc., of Hartford, Conn., respectively.

Notes from One of Our Best Orphanages

The President of the Angel Guardian German Catholic Orphan Society of Chicago, Rev. Geo. Eisenbacher, Rector, in the Sixty-third Annual Re-

port of the Institution, recently from the press, pays the following tribute to the memory of one of our members:

"September 14, 1927, Nicholas J. Kluetsch died. He left a remarkable record of service in behalf of the Orphans. For 34 years he was a zealous member of the Board of Directors. He gladly accepted all kinds of work on committees and willingly sacrificed a great deal of his time in attending to affairs of the Orphan Society."

The report, let it be said, is worthy of the attention of all those interested in the care of orphans and the efforts of our people on behalf of such in our country. Fr. Eisenbacher reports *inter alia*, the *Katholische Jugendfreund*, published by the Society, as holding its own, while the Orphanage Press, an excellent printshop, knows "no dull season. . . . There is always plenty of work." Unfortunately the Florist Department suffered a great loss, when, on May 9, of last year, a tornado destroyed five greenhouses.

The very enumeration of these activities, publication of a monthly, the conducting of a printery and extensive greenhouses, opens an interesting vista. Moreover, the German Catholic Orphan Society of Chicago are the owners of no less than three cemeteries, a feature deserving of special mention.

With the C. V. and Its Branches

Convention Dates

C. V. and Cath. Women's Union: St. Cloud, Minn., August 24-29.

State League of Kansas: May 9-10, at Ellis.

St. Joseph State League of Indiana and Cath. Women's Union: Indianapolis, May 20-22.

Cath. Union and Cath. Women's Union of Illinois: East St. Louis, May 20-22.

Connecticut Branch of C. V., New Haven, June 23-25.

State League and Cath. Women's Union of Texas: Weimar, July.

Cath. Union of Ohio and C. W. U., Columbus, July 9-11.

C. C. V. of A., Pennsylvania Branch, and Cath. Women's Union: Pittsburgh, August 19-21.

Cath. Union of Missouri and Cath. Women's Union: Salisbury, September 16-18.

C. C. V. and Cath. Women's Union of New York: Syracuse, in September.

C. C. V., New Jersey Branch, and C. W. U., September 15-16, Newark.

State League and C. W. U. of Minnesota, Wabasha, September 23-25.

His Excellency the Apostolic Delegate Expected to Attend C. V. Convention

Mr. Chas. Korz, President of the Central Verein, has received a favorable reply to the invitation extended to His Excellency the Apostolic Delegate, Msgr. Fumasoni Biondi, to attend the C. V. convention in St. Cloud.

His Excellency expresses his appreciation of the invitation and the desire to be present at the convention.

Oratorical Contests to Be More Actively Promoted in Wisconsin

One of the decisions arrived at by the Executive Committee of the C. V. of Wisconsin, in session in Milwaukee, was to hold the 1929 convention in Menasha, instead of in Milwaukee as originally planned. Another was to arrange for annual instead of biennial state-wide oratorical contests under the auspices of the C. V.

The plan also proposes contests in public speaking in the local societies, youths and young men from 16 to 25 being eligible. Those showing ability in these tests are to be then invited to participate in contests to be held in connection with the District League meetings, and the most competent of these speakers are to participate in a state-wide contest. Endeavors are being made to interest the Reverend clergy in the undertaking, the ultimate purpose of which is to train young men for public speaking on subjects of Catholic import and in particular to recruit leaders for the C. V. movement.

Prize Essay Contest Arranged by the C. U. of Ill.

The committee in charge of the Prize Essay Contest arranged under the auspices of the Cath. Union of Illinois has announced the conditions attached to the awards. The awarding of prizes is to take place in connection with the convention of the Union and Cath. Women's Union in East St. Louis, May 20-22.

As already announced, the three prizes are \$15, \$10 and \$5 respectively. The subject is "Early Catholic Churches in Illinois." Young people between 16 and 30, members of an affiliated society or sons or daughters of parents who are members, are eligible; the papers are to contain not less than 1,500 nor more than 2,500 words; not less than three nor more than five churches are to be treated in any paper; the committee insists on original work and will judge the essays partly according to this standard, partly by accuracy in giving dates and quoting authorities, and method of presentation; if deemed feasible, the winner of the first prize will be asked to read his (or her) treatise at the convention.—The committee in charge of the contest are: Rev. B. Hilgenberg, Beckemeyer, Ill.; Fred A. Gilson, Chicago, and Frank A. Trutter, Springfield.

Monthly Meetings a Feature of the Massachusetts Branch

A strong appeal for attendance at the meetings of the Massachusetts League, affiliated with the C. V., emanating from its President, Mr. Louis P. Pfau, of Boston, was published in the March issue of the *Monatsbote*, the monthly bulletin of Holy Trinity parish, Boston. Mr. Pfau declares:

"The many splendid Societies of Holy Trinity parish, all of which are now affiliated with the Central Verein, are a powerful factor in promoting the excellent aims and endeavors of this association.

"The presiding officers of these organizations are members of the Executive Committee of the Massachusetts League, and as such should participate in its monthly meetings, and by their presence aid in advancing the activities of the Central Verein."

In order to drive home these points, the writer adds the following good arguments:

"Some of the most important and vital questions of the day, affecting us as Catholics and citizens of the United States, are involved and require careful consideration and action; as they personally concern us, our families, our children and our faith and every interest dear to the heart of Catholics."

The Massachusetts League meets every third

riday, at 8 p. m., in Casino Hall. Rev. Charles Isler, S. J., pastor of Holy Trinity, is genuinely interested both in the League and the C. V.

A Warranted Reminder

The President of the Catholic Union of Mo., Mr. John P. Rehme, recently issued a letter, referring to an achievement of the Union, to the pastors of parishes in which the State League has affiliated, and to the Secretaries of the affiliated societies. A leading St. Louis newspaper had treated in a highly commendatory tone of the Workmen's Compensation act, which has been in operation in Missouri for a year, and this editorial was enclosed in Mr. Rehme's letter. Very properly a reminder is attached of the long sustained and effective efforts of the State League in placing the act on the Statute books, reading in part:

"The Union was one of the few organizations which began early and continued to promote sentiment in favor of Workmen's Compensation and to prepare the way for Compensation Act. Too, the Union was constrained in the early days and later to meet the 'ferocious' opposition referred to in the editorial."

The participation of the State League in bringing about the adoption of the law and the defeat of a referendum, to which it was later submitted, is further shown; these efforts began before 1912 and were systematically sustained, barring the war period, until the law became effective.

It is well to communicate such information to clergy and laity alike when occasion warrants, as it did in this case. All too frequently our own members are prone to belittle the achievements of their own organizations, and besides, memories are short in this fast moving age. This particular achievement, moreover, is a bit of constructive work, the sort that should be fostered more vigorously and consistently than merely negative efforts, however necessary the latter may be at times.

A New Free Leaflet

The Bureau has prepared a Free Leaflet, No. XLIV, on Race Suicide, a reprint of the joint Pastoral Letter of the Archbishops and Bishops of Scotland on that subject. It sets forth in various chapters: the evil; why it is condemned; the law of nature; the law of marriage; condemnation by Holy Scripture; the voice of the Catholic Church; a false principle; fallacious promises; hardships—and their remedy; the sacrament of marriage.

While the Bureau had questioned the advisability of publishing a popular leaflet on this topic for distribution by our societies, because of the delicacy of the subject, its doubts were dispelled by the statement of the Pastoral Letter itself:

"The practice (of what is called birth control) itself has acquired such publicity, and has become the subject of such general conversation as to take away those grounds of hesitation which we certainly should have had in addressing you on a subject of so great delicacy."

If things have come to such a pass in Scotland, certainly it is warranted to treat of so serious a menace in our country. It is to be hoped our Sec-

retaries will distribute this leaflet conscientiously and judiciously when it is offered them; preferably after consultation with their pastor.

Using the Bureau's Annual Report to Advantage

During a recent meeting of St. Michael's Society, Milwaukee, 200 copies of our last Annual Report were distributed. One of the results of this action was reported to us by Rev. A. J. Muench, D. S. Sc., of St. Francis Seminary, as follows:

"After my address, one of the active members of the Society came to me and said: 'I have always doubted whether the C. V. was doing anything worth while; I have now been converted.'"

Rev. Fr. Muench considers the Annual Report "The best answer to the question, 'What does the C. V. accomplish?'"

Miscellany

Writing from a well known seminary a Lector of Theology declares:

"Today I received the (March) copy of *Central Blatt*. It is a very splendid issue. You are to be congratulated on upholding the fine standards which this periodical sets up before its readers."

In a review of Fr. Muntsch's brochure, "The Family," A. T. Z. writes in part in *The Liguorian* for March:

There are only forty pages, but one is surprised at the amount of material they contain. The usefulness for schools is increased by the questions and the reading list added to each chapter.

To each payment of his annual subscription to our monthly, Rev. F. Schulze, D.D., of St. Francis Seminary, has for the past four years added \$10, "a personal contribution toward the Endowment Fund." All the more shame, so many of our lay members seem to seek excuses for withholding the comparatively trifling contribution of \$2.50!

Transferred from St. . . . Seminary, where he had lectured for a number of years, to another field, a member of one of our leading Orders, a subscriber to our monthly, was led to write us:

"I can no longer continue the subscription to your valued monthly. I am sure that Father . . . , who succeeded me, would find your publication very desirable for class references."

We are happy to be able to record that the successor referred to has since renewed the subscription.

The Messenger of the Sacred Heart for April prints the following review of Fr. F. S. Betten's brochure, "Saint Peter Canisius, Doctor of the Church," one of our publications:

"Saint Peter was the first German to enter the Society of Jesus. He was the first member of the Society to publish a book. He was the first Provincial of Upper Germany, appointed by St. Ignatius just before he died. He was the instrument chosen by God to guide his brethren in their successful struggles to stem the tide of revolt from the Church. He is in a special way the Doctor of religious instruction by the catechism. Such a man de-

serves to be better known to our Catholics. Readers will find an excellent outline of his career in this pamphlet from the pen of an expert historian."

Our recommendation, societies affiliated with the C. V. and located in cities supporting a Public Library, should subscribe for a copy of *Social Justice* and *Central Blatt* for the reading room of such institution, was favorably acted upon recently by the Catholic Men's Association of Racine, Wis.

Thus far 7 copies of our journal are addressed to public libraries in the State of Wisconsin. Texas outranks that state in this respect, since the State League pays for no less than 12 copies, addressed to public and college libraries and the secretaries of several Community Funds. While New York State, Pennsylvania and Minnesota are also on this list, in many of our great commonwealths no attempt has been made to furnish the public library with *Social Justice*. This attitude is all the more reprehensible since the late Archbishop Canevin, shortly before his death, paid a five years' subscription for a copy of our journal to be addressed to the Carnegie Free Library at Braddock, Pa.

The services of the Bureau in translating and printing Constitutions and By-Laws for societies are being requested quite frequently. Undoubtedly many societies are confronted with the need of an English text of their Constitutions. The charges of the Bureau for either translating or printing, or both, are moderate.

During the last few months the Bureau has handled the following jobs of this nature: printing Constitution and By-Laws of Cath. Central Verein of America; translation Program of the Kolping Society of America; printing four-page Promotion Circular, N. Y. City Branch of the C. V.; translation Constitution St. Michael's Men Society, Sigel, Ill.; translation Constitution Married Ladies' Sodality, Sigel, Ill.; translation Constitution and By-Laws Our Lady Help of Christians Casino, West New York, N. J. (order for printing pending); By-Laws St. Anthony Society, Watkins, Minn. (translated and printed).

Demand for our two latest Free Leaflets, while not as great as for some formerly published, was quite encouraging. Thirty thousand copies of No. XLIII, "The Church and Catholic Action Not in Politics," were asked for, and 20,000 copies of the leaflet: "Die giftige Saat des Nationalismus." The latter a creditable record, considering the waning interest in German language leaflets.

The number of secretaries requesting copies since February 1, was 126 out of 1,269. While this figure is below the highest number hitherto reached (168 in February, March and April, 1927), it is still encouraging; partly because the period for which we report is shorter, and partly also because some secretaries undoubtedly failed to realize that the English leaflet XLIII treats of a distinct phase of Catholic Action from that covered in the leaflet with a somewhat similar title published in the beginning of 1927. Of course, the response is by no means what it could be and should be, but progress is bound to be slow.

In an article "Social Tinkers and Social Thinkers" contributed to *Our Sunday Visitor*, the Rev. Albert Muntsch, S. J., refers to our efforts in connection with those of other agencies. Treating of "constructive social thinking," he writes in part:

In our country we have the constructive work of the N. C. W. C. and of the Central Bureau of the Central

Verein. The work of these two agencies of sound social reform ought to receive constant encouragement.

In another paragraph, discussing the "dangers of sociologic texts" with special reference to teachings concerning the "origin of society, the relations of Church and State, the rights of the family, individual or personal rights, eugenic measures, the function of the school, etc.," Father Muntsch adds:

Fortunately we have in such journals as *America*, *Truth*, *The Commonweal*, *The Catholic World* and *Central Blatt* and *Social Justice* popular channels for the diffusion of sound teachings on these important social questions. All of our people interested in the spread of correct social principles ought to promote the circulation of these journals. For their editors do not serve a party, but serve the truth.

Woman Under Paganism

(Continued from page 15)

objects, usually animals, known as totemism. Both fetishism and totemism are seasoned with a dash of animism, the belief in the possession by objects of a conscious life that is intrinsic, whether with good or bad significance. All these general types of religion are rife with innumerable, often extraneous superstitions and superstitious practices. To complete the confusion, Mohammedanism has laid its blighting hand on northern Africa and has reached far down into the interior. But with Islam we have no immediate concern; since our task is rather to tell of African womanhood under a regime of primitive paganism.

BRUNO HAGSPIEL, S. V. D.,

Rector, St. Mary's Mission House,
Techy, Ill.

Books Received for Review

- Kurtscheid, Bertrand, O. F. M. A History of the Seal of Confession. Authorized translation by the Rev. F. A. Marks. Ed. by Arthur Preuss. St. Louis, Herder Book Co., 1927, cloth, 342 p., \$2.50.
- Houck, Rev. Fred'k A. Godward: or The Rugged Path of Joys and Sorrows. St. Louis, Herder Book Co., 1927, cloth, 267 p., \$2.00.
- Esser, Rev. F. X., S. J. The Silent Anchorite in the Tabernacle. Meditations. Adapted from the German by Kathleen Jackson. St. Louis, Herder Book Co., 1927, cloth, 192 p., \$1.75.
- McCloyey, Rev. John, S. J. The Great Adventure. Lenten Lectures. St. Louis, Herder Book Co., 1928, cloth, 142 p., \$1.25.
- Donovan, Rev. C. F. The Story of the Twenty-Eighth International Eucharistic Congress. Chicago, H. Meier, cloth, 529 p.

Morality concerns the welfare of the individual and of the family and, as a logical consequence, of the community, and is intended to help man to attain his last end—the Beatific Vision of God. A system of morality which practically defies the human race and whose sole end is to evolve it into a race of intellectual athletes is no sort of morality for the Catholic.

DR. ROBERT HUGHES

Central-Blatt and Social Justice

heröffentlicht von der Central-Stelle des Central-Vereins.

Das Komitee für soziale Propaganda:

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Anfragen, Briefe, Geldsendungen, usw., bestimmt für die Central-Stelle oder das Central-Blatt, sind zu richten an

Central Bureau of the Central Verein,
3835 Westminster Place, St. Louis, Mo.

Kultursoziologische Erwägungen zum katholischen Litteratur- und Kulturstreit.

IV.

Wie seltsam müssen die Schwierigkeiten, mit denen in diesen Aufsätzen Dr. Winter kämpft, doch einem unserer Leser, sagen wir in Kansas, erscheinen! Die Abhandlungen über den 'katholischen Litteratur- und Kulturstreit' beweisen, als ein Ganzes genommen, wie verfahren das geistige Leben Europas ist. Man hat die grossen, klarerfassten Lebenslinien verlassen und versucht nun, durch Gestrüpp und Dornen den Weg zurückzufinden zu des Lebens grünem Baum. Nicht ohne der Gefahr ausgesetzt zu sein, sich hin und wieder im Dickicht der Grundsätze und Meinungen zu verirren. Dies zur Erklärung unseres Standpunkts gegenüber manchen in diesen Aufsätzen ausgesprochenen Ansichten. Red. d. C. B.

* * *

Von dieser katholischen Kulturtheorie ausgehend hat ein Kreis katholischer Österreicher ein Buch "Die österreichische Aktion" geschrieben, auf das ich hier zum Schluss noch eingehen will, weil es in Wiener "Neuen Reich" einer Kritik von anonymer Seite ausgesetzt war, welche das hier behandelte Problem blitzlichtartig beleuchtet. Wie die Kirche der Problematik der Zeit die "Katholische Aktion" entgegenzustellen für nothwendig erachtet, das ist nicht so sehr die katholische Organisation, sondern eher das bewusstgemachte, im kirchlichen Zusammenschluss gefestigte und erneuerte katholische Leben, so wir in diesem Buche die österreichische Aktion. Wir verstehen darunter ein konkretes Denken, Handeln, Leben, eben eine *actio* im Sinne eines konsequenten, ebenso österreichischen, heimath- und kaisertreuen, wie katholischen, christus- und kirchentreuen Kultur- und Sozialprogramms. Diese österreichische Aktion ist strukturell ebenso selbständig und frei gedacht wie die Kultur, Kunst, Wissenschaft, trotzdem ebenso katholisch wie diese. Wir meinen damit weder eine Verdrängung oder Ersetzung der katholischen Aktion, noch erstreben wir irgendeine Verquickung mit derselben, wir denken eher an einen Parallelismus, der freilich im Sinne des Dargelegten logisch eine Weiterentwicklung des katholischen Prinzips im österreichischen Kulturkleide bedeutet.

Die Durchführung dieses Gedankens ist selbstverständlich im Einzelnen eine begrenzte und durch die einzelnen Mitarbeiter bedingte; wir halten uns nicht für unfehlbar, noch verschweigen wir die selbstverständliche und daher nicht zu leugnende Thatsache, dass wir die Probleme der Kultur, je tiefer wir sie fassen, desto sicherer mit verschiedenen Augen ansehen.

Wir denken also gar nicht daran, gewissermassen eine "Kulturdogmatik" für den katholischen Österreicher, eine Art "kulturellen Katechismus" zu schaffen, denn die Meinungen werden in den Fragen, die nicht theologisch-dogmatischer Natur sind, immer differieren. Das Zusammenwirken in der österreichischen Aktion hat nur den Zweck, eine, wenn auch von verschiedenen Seiten beleuchtete, daher niemals restlos eindeutig gesehene Kulturtradition neu zu beleben, herauszustellen und in der lebendigen Konkordanz der Meinungen darzubieten. Bricht sich auch die österreichische Kultur in jedem Kopfe, der sie in sich aufnimmt, anders, ich sage Gott sei Dank, differieren auch diese Brechungen nicht selten, ich sage leider Gottes, so muss doch die höhere Einheit, in der sie sämtlich stehen, bekunden, dass es eine österreichische Kulturtradition gibt und dass dieselbe eine lebendige Kraft ist, die bis in die Gegenwart hereinwirkt und hier sowohl Kunst und Wissenschaft, als auch die konkrete Politik und Wirthschaft der Zeit beeinflusst. Vor allem halten wir den sogenannten Methodendualismus, die strukturelle, logische, haarscharfe Trennung von Religion und Kultur, somit katholischer und österreichischer Aktion, ebenso wie die lebendige Kooperation beider, vor allem im konkreten katholischen Menschen, für das Moment, welches die Richtung des Denkens und Lebens, die wir vertreten, recht eigentlich charakterisiert, zugleich aber auch für die einzige Möglichkeit, daher bringe ich dieses Beispiel, den katholischen Litteratur- und Kulturstreit wirklich zu schlichten, innerlich zu überwinden. Dogmengeschichtlich sind die Verfasser der "österreichischen Aktion" in der That herausgewachsen und hervorgegangen aus der Ideologie des Galbundes, ebenso wie der Vogelsangschen Sozialpolitik, und sie stehen auf dem Boden dieser Ideologie, wenn sie auch gewisse, durch den Streit mit Gegnern bedingte Einseitigkeiten dieser Richtungen bewusst zu überwinden suchen und vor allem die Verfechtung der eigenen Theorien deutlicher als die Vorgänger mit rein soziologischen Mitteln, nicht mit theologischen, versuchen, dies aber gerade deshalb, weil sie nichts mehr wünschen als die Konkordanz beider Sphären, der Theologie und der Soziologie, die Konkordanz beider Stände, ihr Zusammenwirken nicht minder wie die Lösung wie immer gearteter Verquickungen.

Der Schluss dieser Darlegungen kann nichts anderes sein als ein Appell an die geistigen Kräfte beider Stände, sich der ganzen Schwere und Bedeutung dieses ganzen Fragenkomplexes stärker denn bisher bewusst zu werden. Es ist ohne Zweifel ein Mangel, dass die gründliche begriffliche Klarlegung des Verhältnisses von Theologie und Soziologie, wie es Vogelsang in der letzten Studie,

die aus seiner Feder floss, richtig als die Kardinalfrage der katholischen Diskussionen zur Sozialpolitik erkannt hat, bisher fehlt. Der Versuch Franz Xaver Landmessers¹⁾ kann noch nicht genügen, wenn er auch die brennende Aktualität des Problems beweist. Es ist gar keine Frage, dass in diesem Problemkomplex und in keinem anderen die Wurzeln dessen zu suchen sind, was P. Friedrich Muckermann S. J. bereits mehrfach den "innerkirchlichen Antiklerikalismus" genannt hat. Denn nichts nährt den Antiklerikalismus inner- und ausserhalb der Kirche mehr als eine Lehre, welche katholische Religion und katholische Kultur gleichsetzt und verwechselt und neben den durch die Theologie eindeutig erledigten Komplexen dem Laien kein katholisches Kulturschaffen mehr übrig lässt, es sei denn die blosse Kopie dessen, was die Scholastik lehrt. Eine Expansion der Kirche im Bereiche der modernen Kultur, sowie eine restlose Ausmerzung des innerkirchlichen Antiklerikalismus ist nur dann möglich, wenn den katholischen Laien ein ebenso katholisches wie schöpferisches, geniales Ziel gesetzt werden kann, wenn sie verantwortlich sind für ein Stück echter, katholischer Kultur. Für den katholischen Laien, der in der Welt steht, diese Thatsache müssen die Theologen festhalten, gibt es nur eine begriffliche Trennung von Religion und Kultur. Wir kommen nicht herum um die elementare Lebensthatsache, dass für den katholischen Menschen in der Welt die Trennung von Religion und Kultur lediglich ein begriffliches Hilfsmittel ist, das der Verquickung beider vorbeugen muss, dass aber das lebendige Ziel des katholischen Lebens in der Welt ist und bleibt die harmonische Einheit eines katholisch-vaterländischen Kultur- und Lebensstiles. Nur dort, wo das katholische Christenthum auf zwei Säulen ruht, Kirche und vaterländischem Denken, diese beiden aber im Herzen des katholischen Menschen eine gewaltige, im Innersten verkettete, unauflösliche Einheit bilden, nur dort gibt es eine katholische Kultur.

Es ist eine merkwürdige Situation, in der sich die Vertreter der katholischen Kulturtradition sozusagen in der ganzen katholischen Welt, höchstens Spanien ausgenommen, heutzutage befinden. Dass die moderne Welt für die katholischen Kulturtraditionen einer konkreten Heimath wenig oder kein Verständnis hat, ist nicht verwunderlich. Werthe wie katholische Familie, katholischer Staat, katholische Kunst, katholische Wissenschaft stehen heute nicht sehr hoch im Kurse. Dass aber Vertreter der kirchlichen Wissenschaften in vielen Fällen kaum weniger Verständnis für die in Rede stehenden Werthe besitzen, ist doch erstaunlich. Die Tragik dieses Nichtverstandenwerdens, nicht nur von besten Katholiken, sondern selbst von hervorragenden Wissenschaftsträgern der Kirche, ich erinnere an

die Kontroverse Vogelsang-Scheeben, haben die Vorkämpfer eines katholisch-kulturellen, katholisch-konservativen Kulturprogramms immer erfahren. Doch erst seitdem, speziell in Österreich, die letzte institutionelle Verkörperung der Kulturtradition gefallen ist, seitdem der Thron nicht mehr neben dem Altar steht, die Krone nicht mehr neben dem Kreuz, und es nach scholastischen und moraltheologischen Begriffen nicht mehr "im Gewissen verpflichtet" zu Kaiser und Reich zu stehen, erst seitdem ist diese Tragik ganz in ihr Recht getreten,—erst jetzt freilich lernen wir, sie wirklich überwinden.

Wer heute ein katholisches Kulturprogramm in der Welt vertritt und überhaupt etwas für einen katholischen Werth erklärt, was nicht in der Dogmatik steht, der läuft Gefahr, wie die österreichische Aktion in der oben genannten Kritik, dass ihm einerseits zum Vorwurf gemacht wird, er anerkenne die Eigengesetzlichkeit der Kultursachgebiete nicht, er wolle die Soziologie lediglich von der Theologie "ableiten," andererseits aber, dass im gleichen Athemzuge, zehn Zeilen später, behauptet wird, er spräche gewissen Kulturwerthen wie Tradition, Monarchie, Legitimität ein Eigenrecht zu, das dieselben durchaus nicht besässen. Die Konsequenzlosigkeit dieses Standpunktes, dass einmal ein Eigenrecht betont, ein andermal es in Frage zieht, liegt auf der Hand. Denn das Eigenrecht der Kultursachgebiete, das freilich ein durch das persönliche Gewissen und durch die Kulturtradition limitiertes ist, bethätigt sich eben *hic et nunc*, d. h. im konkreten Österreich, darin, dass bestimmte Probleme der Staats- und Kulturorganisation wie Monarchie, Dynastie, Legitimität nicht in der gleichen Weise beantwortet werden wie in der Scholastik. Denn während diese die moralische Relevanz der sozialen Bildungen wie Familie und Staat in Betracht zieht, sich daher mit Approximativbegriffen wie "Gemeinwohl," "Gemeinschaft," mit Fiktionen wie "juristische Person," kurz mit der Terminologie des gesunden, naiven, nicht sozialkritischen Menschenverstandes begnügen kann, ist es die Sachaufgabe der Soziologie, diese Komplex des gemeinen Menschenverstandes zu analysieren in ihrer Struktur auseinanderzulegen und zu zeigen, dass seine Begriffe sehr komplexer Natur sind. So kann es kommen, dass die soziologische Analyse, weil sachlich und tiefer greifend als die moraltheologische Betrachtung, zu gewissen anderen Ergebnissen kommen kann, d. h. zu sachlich tieferen und reiferen Erkenntnissen. Wir glauben, dass in diese Kategorie bloß provisorischer Erkenntnisse in erster Linie die scholastische Legitimitäts- und Legalitätstheorie zu rechnen ist, die, so grosse politisch-praktische Bedeutung sie noch immer hat, von rechts- und staatswissenschaftlich tieferen und klareren Erkenntnissen abgelöst werden muss. Das selbe gilt nach der Lehre der österreichischen Aktion von der Proletarierfrage, der modernen Sklavenfrage, für uns nur das Gegenstück zur Legitimitätsfrage. So richtig moraltheologisch auch hier nur die eine Lösung ist: Ihr Sklaven seid gute Sklaven, Ihr Herren seid gute Herren! s

¹⁾ Landmessers Schrift: Die Eigengesetzlichkeit der Kultursachgebiete (Wirtschaft und Staat) ist erschienen in der Sammlung "Der katholische Gedanke" (18. Bd.); München, 1926. Oratorium-Verlag (Kösel-Pustet). Ich komme in einer eigenen Studie auf diese sehr bemerkenswerthe Schrift zurück.

othwendig und indiskutabel ist es für ein katho- sch-kulturelles, katholisch-konservatives Sozialpro- gramm, die Forderung nach Entproletarisierung, nach Entsklavung zu erheben, durch Verbindung von Kapital und Arbeit in der Hand der Persön- lichkeit, entweder der konkreten, menschlichen, oder wenn nicht möglich, so doch der abstrakten, gesell- schaftlichen. Diese doppelte Betrachtungsmöglich- keit des Legitimitäts- wie des Proletariatsproblems, die beide, so unglaublich dies dem gemeinen Men- schenverstande klingen mag, soziologisch doch eine Einheit bilden, wenigstens für den österreichischen Kulturkreis, diese doppelte Betrachtungsweise, die soziologische und die soziologische, diese bildet das eigentlich Charakteristische der "österreichischen Aktion."

(Schluss folgt.)

DR. ERNST KARL WINTER (Wien).

Bedeutung der Kolping-Bewe- gung unseres Landes.

Fast unbeachtet vollzieht sich in unsrem Lande die Ausbreitung einer Bewegung, die für die ka- tholische Sache im allgemeinen und die Katholische Aktion im besonderen in der Zukunft eine grosse Bedeutung erlangen mag. Das Werk Kolpings, das viele Jahrzehnte hindurch in unsrem Lande nicht so recht Wurzel schlagen wollte, beginnt nun zu reifen, eine Kraft und ein Leben zu entfalten, die zu berechtigten Hoffnungen Anlass geben.

Wir haben dabei nicht nur den Umstand der Gründung einer Anzahl neuer Vereine und Häuser im Auge, sondern vor allem das günstige Moment des Zusammenschlusses aller bestehenden Vereine in einen Centralverband, die Kolping Society of America. Des weiteren versprechen wir uns von den Central-Versammlungen dieses Bundes be- deutende Vortheile für die Weiterentwicklung der Kolping-Bewegung in unsrem Lande. Denn, um eine Bewegung handelt es sich, was jene nur zu leicht zu übersehen pflegen, die Kolping-Vereine und Kolping-Häuser mit der Young Men's Chris- tian Association auf eine Stufe stellen. Die zuletzt genannte Vereinigung vermag beim besten Willen nicht mehr zu sein und zu thun, als etwa Polizei und Feuerwehr in einer Stadt. Sie gewährt Ein- zelnen die Möglichkeit, sich im Strudel der Gross- stadt über Wasser zu halten, aber die Y. M. C. A. trägt direkt nichts zum Wiederaufbau der Gesell- schaft bei. Sie steht nicht auf dem Standpunkt, die moderne Gesellschaft ist krank, sie verschliesst sich dem Gedanken, den der Patriarch Sarto (der päpste Pius X) im Jahre 1894 ausgesprochen hat: "Wenn wir die Gesellschaft nicht erneuern, refor- mieren, so müssen wir an der Zukunft verzweifeln."

Man hat sich so sehr daran gewöhnt, in Kolping einen edlen Priester zu erblicken, dessen Thätigkeit sich darauf beschränkte, Handwerksgesellen ein moralisch einwandfreies Unterkommen zu be- schaffen, und die Möglichkeit anständiger Gesell- schaft und der Fortbildung, dass man darüber den erschöpfenden sozialen Denker ganz übersehen

hat. Den Mann, der wieder einmal bewiesen hat: "Alles Grosse ist einfach!" Kolping wollte viel mehr thun, als nur Gesellenherbergen gründen. Seine Gesellen sollten am Wiederaufbau einer ständisch organisierten Gesellschaft Mitarbeiter sein. Er muss daher den hervorragenden Führern christlich-sozialer Richtung seiner Zeit hinzugerechnet werden, einem Bischof Ketteler, einem Moufang, Vogelsang, Weiss, Bischof Korum, und anderen Männern gleicher Denkweise und Bedeutung, die die Gesellschaft von Grund auf erneuern wollten, und zwar möglichst mit Ausschluss staatssozial- istischer Mittel, die so sehr geeignet sind, wirth- schaftlich schwächere Existenzen in Proletariat zu verwandeln.

Vor 70 Jahren rief der Protestant W. H. Riehl aus: "Man klagt so viel über die Familienlosigkeit des Proletariats, aber was thut man denn eigentlich dagegen?" Gerade dieses Problem hatte Kolping im Auge, seine Gesellenvereine sollten dem Wieder- aufbau der Familie dienen, und so der Erneuerung der Gesellschaft. Das echte Kolpingswesen ist durchdrungen vom Geiste der Familienhaftigkeit, vom Geiste des Standesbewusstseins, vom Geiste organischer Gesellschaftslehre. Das verleiht der Kolping-Bewegung ihre hohe soziale Bedeutung und erweckt die Hoffnung, dass sie hierzulande, wo der Verfall der Familie und der Gesellschaft unendlich weit gediehen ist, eine grosse Mission zu erfüllen berufen ist: mitzuwirken am Wiederaufbau der Ge- sellschaft.

Von diesem Standpunkte aus begrüssen wir die 5. nordamerikanische Kolpingtagung, die am 10., 11. u. 12. April in Chicago stattfinden wird. Möge sie der gesunden Weiterentwicklung des Kolpings- werkes in unsrem Lande dienen, möge sie ein Fundament legen, das in jeder Hinsicht den Anforder- ungen der Katholischen Aktion, wie sie vom Hl. Vater, Pius XI, aufgestellt wurden, entspricht.

F. P. K.

Verdunkelung der Wahrheit.

Ein auf das Verhalten des Weltgewissens und der Weltpresse gegenüber der grausamen Katho- likenverfolgung in Mexiko sich beziehender Aus- spruch hat Pius XI zum Urheber:

"So viele unschuldige Opfer sterben dahin ohne Mitwissen der Welt, begraben unter dem Grabstein eines wahren Kom- plottes des Schweigens."

Ein vielsagendes Wort, dieses "begraben unter dem Grabstein eines wahren Kom- plottes des Schweigens!" Des- sen Bedeutung in jedem katholischen Blatt, in jedem katholischen Verein erläutert werden sollte. Wer immer sich der Jahre des Weltkrieges erinnert, weiss, was die der Rede, des gedruckten Wortes und des Bildes sich bedienende Propaganda ver- mag; den meisten aber fehlt die Einsicht in das Wesen des Todtschweigens, das Staatsmänner, Po- litiker, und vor allem auch die Presse so geschickt zu verwenden verstehen, wenn es gilt, die Wahr- heit zu begraben!

Zwei Wirthschaftsprobleme von grosser Tragweite.

Die gegenwärtig in unserem Lande bestehende Arbeitslosigkeit—es sollen vier Millionen Lohnarbeiter ausser Stellung sein—wird zum Theil auf die wirtschaftliche Konzentration und die Rationalisierung des Betriebes, die die Einführung neuer, arbeitssparender Maschinen zur Voraussetzung hat, zurückgeführt. Es handelt sich hier in der That um zwei Wirthschaftsprobleme von grosser Tragweite, die, eng miteinander verbunden, dem Wirthschaftsleben der Gegenwart ihren Stempel aufdrücken.

“Beide können,” heisst es in einem “1928” überschriebenen Aufsatz, erschienen im Januarheft der Zeitschrift “Die christliche Gewerkschafts-Internationale,” “der modernen Gesellschaft grosse Dienste erweisen, sie können dazu beitragen, das Wirthschaftsleben, das noch zu chaotisch ist, das noch zu viel unerwartete Momente enthält, in welchem zu viel Energie, Zeit und Güter verschwendet werden, zu ordnen.”

Doch, heisst es wieder, “es ist nicht zu leugnen, dass die Probleme die gleiche Frage stellen, die sich auch gestern stellte. Wird der Mensch, wird der Arbeiter Sklave sein? Denn die Gefahr einer gewaltigen Sklaverei droht den Massen, eine Gefahr, die aus der Konzentrierung der Industrie und des Handels hervorgeht, die manchmal eine überstaatliche Macht erreichen, und der grosse Theile des Wirthschaftslebens—and die Arbeitgeber nicht minder als die Arbeitnehmer—unterworfen sind.

“Eine Gefahr von nicht geringerer Sklaverei droht auch aus der Rationalisierung: die Sklaverei, die den modernen Arbeiter der Tyrannei des Gesetzes der Höchstleistung unterwirft.

“Diese Gefahren können beseitigt werden, wenn alle, die daran arbeiten, die Sittlichkeit höher als den Gewinn, den Geist höher als die Materie stellen.”

Den Vertretern des christlichen Solidarismus eröffnen sich hier neue Gelegenheiten, ihren Grundsätzen Anerkennung zu verschaffen. Verfehlt dagegen die christliche Welt wiederum, wie vor hundert Jahren nach Einführung der Fabrikindustrie, den Kampf aufzunehmen gegen die fortgesetzte Materialisierung des Wirthschaftslebens—denn darauf laufen die beiden genannten Erscheinungen hinaus—so wird die Lage eine hoffnungslose werden und der endliche Sieg des Sozialismus unter dieser oder jener Gestalt ein unausbleiblicher. Die einzig andere Alternative wäre der Sieg einer mit den Kräften des Kapitalismus operierenden oligarchischen Herrschaft. In welchem Falle die Erfahrung beweisen müsste, ob die Völker Europas und Amerikas besser mit der Oligarchie als mit dem Staats- oder Massen-Sozialismus (Ochlokratie) fahren würden auf die Dauer.

Niemand halte sich für einen treuen Christen, der nicht liebevoll sich der Seelen annimmt, deren sich Christus bis zum blutigen Tod angenommen hat.

P. PESCH, S. J.

Aus Central-Verein und Central-Stelle.

Man muss die Wahrheit immer wiederholen, weil auch der Irrthum um uns her immer wieder gepredigt wird, und zwar nicht von Einzelnen, sondern von der Masse.
Alter Autor.

Kardinal Van Roey über Katholische Aktion und die Jugend.

In einer Ansprache an die Rektoren der Kollegien der Erzdiözese Mecheln behandelte S. E. Kard. Erzbischof Van Roey die Katholische Aktion und die flämische Frage in folgenden Worten:

“Vor allem mache ich euch auf die Nothwendigkeit aufmerksam, die Jugend auf die Katholische Aktion vorzubereiten. Ich will hier keine Definition der Katholischen Aktion geben, sie ist an der Tagesordnung. Der Wunsch und Wille des Hl. Vaters sind euch bekannt. Noch kürzlich hat er anlässlich des Kongresses von Lüttich einen eindringlichen Appell, sowohl an die wallonische, wie auch an die flämische Jugend gerichtet. Gott sei Dank hat der Appell des Hl. Vaters Gehör gefunden: der glänzende Aufschwung der Katholischen Aktion, der katholischen Jugend, ist in die Augen springend und ich bin glücklich euch anzukünden, dass eine ähnliche Bewegung auch in der flämischen Jugend im Werden begriffen ist.

“Die Katholische Aktion ist ein grosses Mittel im Apostolat. Wenn wir in jedem sozialen Milieu Apostel der katholischen Ideen aufstellen können, dann werden wir die Welt christianisieren. Ich spreche vor allem zu euch, ihr Erzieher der Jugend, von dieser Katholischen Aktion, weil sie ein besonderes und wichtiges Mittel der Erziehung ist. Besser als irgend jemand wisst ihr, dass die Jugend ein hohes und reines Ideal haben muss. Eine glänzende Carriere, Vermögen, Ruhm, Vaterlandsliebe, sind Kräfte, die die Jugend zum Handeln rufen. Aber was sind sie im Vergleich zur katholischen Idee, die so viele Schönheiten und Reichtümer enthält! Was gäbe es für ein schöneres und anziehenderes Ideal! Wir haben in Lüttich gesehen, wie es die Jugend begeistern kann.

“Damit die Jugend ihr Ideal besser verstehen lerne, haben wir in Übereinstimmung mit dem Hl. Vater beschlossen, alle Jahre in unsern Schulen den Schülern der Rhetorik und der obern Schulen sechs Konferenzen über die Katholische Aktion zu geben. Diese Konferenzen werden in Form von didaktischen Kursen durch die Klassenlehrer gegeben. Sie werden sich dabei hauptsächlich auf die päpstlichen und bischöflichen Dokumente stützen. Diese Kurse können in französischer oder flämischer Sprache gegeben werden. Es gibt bereits über dieses Thema eine reiche Litteratur in verschiedenen Sprachen und das Sekretariat der Katholischen Aktion der katholischen Jugend in Löwen wird die nöthigen Anweisungen geben.

“Ich habe gesagt, dass das katholische Ideal das Ideal der Jugend sein müsse, und ich füge hinzu:

dass es ihr oberstes und erstes Ideal sein muss, wie auch für jeden Katholiken, der seines Namens würdig sein will. Ich brauche nicht zu beweisen, dass es kein höheres und edleres Ideal geben kann. Man möge sich wohl merken, dass dieses Ideal nicht nur die Idee Gottes und Christi umfasst, sondern auch die Kirche, und zwar nicht nur die Kirche abstrakt, sondern die Kirche, so wie sie eingesetzt ist durch Christus mit ihrer lebendigen Hierarchie, unserm Papst Pius XI. und unsern Bischöfen. Es ist in That und Wahrheit vor allem die Anhänglichkeit an die Kirche, der Glaube der Kirche und das Vertrauen und die Liebe zu ihr, was in den Herzen der Jugend geweckt werden muss."

Einladung des Deutschen Ausland-Instituts an C. V. Mitglieder.

Am kommenden Himmelfahrtstage (17. Mai) findet in Stuttgart die Jahresversammlung des deutschen Ausland-Instituts statt, in der Vertreter des Central-Vereins willkommen sein werden. Wie uns der Vorsitzende des Vorstandes, Hr. Dr. Theo. G. Wanner, mittheilt, liegt es dem Vorstande insbesondere daran, "die grossen Vereinigungen durch führende Herren bei uns willkommen heissen zu dürfen, da wir genau wissen, welche weitreichende Bedeutung gerade ihnen für die Aufrechterhaltung des deutschen Lebens im Auslande zukommt." Er schreibt des weiteren:

"Wir würden es mit besonderem Dank begrüßen, wenn Sie allen denjenigen Herren Ihres Verbandes, welche um diese Zeit in Deutschland sein können, den Besuch in Stuttgart nahelegen, wo führende Männer der deutschen Wissenschaft, des Handels und der Industrie, der Landwirtschaft wie der Arbeiterschaft zusammenkommen und Gelegenheit haben werden, in persönlicher Aussprache für ihr Deutschthum zu wirken und zu arbeiten. Es ist selbstverständlich, dass wir alles thun werden, um Ihnen diese Reise und den Aufenthalt zu erleichtern."

Anmeldungen sind zu richten an den Präsidenten des Central-Vereins, der den betf. Herren oder Damen ein Empfehlungsschreiben an das deutsche Ausland-Institut ausfertigen wird.

Internationale Beziehungen.

Klug wie die Kinder der Welt sind, erkennen sie den Werth der Pflege internationaler Beziehungen und handeln dementsprechend. Kann man das von uns Katholiken behaupten? Als Bischof Schreiber jüngst in unsrem Lande war, und bereit, Vorträge zu halten, rissen sich die Katholiken nicht gerade um ihn. Dagegen erhielt die C. St. von dem Noonday Luncheon Club in Springfield, Ill., ein Telegramm, mit dem Ersuchen, den hochw. Hrn. Bischof einzuladen, vor dessen Mitgliedern eine Ansprache zu halten. Missionare und andere katholische Reisende sollten in unseren Kreisen stets willkommen sein und, insofern sie etwas Wissenswerthes zu sagen haben, sollte ihnen auch Gelegenheit geboten werden, sich in öffentlichen Versammlungen und in engeren Kreisen auszusprechen.

Über den Werth eines derartigen geistigen Austausches verbreitet sich der hochw. Hr. F. Höfliger, der als Vertreter des Bischofs von Chur in der Schweiz mehrere Jahre in unsrem Lande weilte, in

einem an die C. St. gerichteten Schreiben aus jüngster Zeit:

"Seit meiner Rückkehr habe ich es nicht unterlassen, immer und immer wieder hervorzuheben, was mich in Amerika erbaut hat, und was unserem Schweizervolk als vorbildlich hingestellt werden kann. Das that ich in der Presse und auf der Kanzel und in Vereinshäusern, wo allerdings gewöhnlich ein grösseres Publikum sich einfindet als es in Amerika der Fall zu sein pflegt. Nicht wahr, wir können beide von einander etwas lernen, Europa und Amerika! Schon von diesem Gesichtspunkte aus war mir meine fast 4-jährige Thätigkeit in den Vereinigten Staaten ein unbezahlbarer Lebensgewinn, abgesehen vom finanziellen Erfolge, der auch dank der moralischen Hilfe des Central-Vereins ermöglicht wurde."

Leider ist es nur zu wahr, was der hochw. Hr. Höfliger über den von ihm beobachteten Besuch, oder vielmehr mangelnden Besuch der Versammlungen hierzulande berichtet. Man vermag sich des Eindrucks nicht zu erwehren, unser Volk habe sich an den Fleischtöpfen des Landes überessen und vermöge sich daher für geistige Bestrebungen kaum mehr zu interessieren, gemäss dem alten Sprichwort: "plenus venter non studet libenter!"

Der Missionare Noth fordert zur Hilfsaktion auf!

Keineswegs spurlos ging der Krieg an jenen Missionsgebieten vorüber, deren deutsche oder österreichische Missionare von den Alliierten interniert oder nach Europa zurückgeschickt wurden. Aus Poona in Indien schreibt der hochw. Hr. H. Doering, S. J., der erst unlängst aus Japan wieder in seiner alte indische Diözese zurück versetzt wurde:

"Hier hat sich manches geändert in den letzten 15 Jahren. Die Missionsarbeit konnte nur mit sehr wenigen Kräften weiter geführt werden. Einen Theil der Diözese habe ich in den letzten 2 Monaten schon besucht, um mich über die Lage der Mission zu unterrichten. Leute und Geld thun sehr noth. Wahrscheinlich werden deutsche Missionare hierhin geschickt werden. Woher aber das Geld kommen soll, ist mir noch nicht klar. Ich hoffe, die Vorsehung wird uns nicht verlassen."

Ebenfalls auf den Krieg dürfte die gegenwärtige Lage wenigstens z. Th. in der Provinz Kweichow zurückzuführen sein. Ein Herz-Jesu Missionar aus dem Mutterhaus Hilstrup bei Münster schreibt uns von dort:

"Der Priestermangel ist gross. In unsrem Gebiet wirken vier chinesische Priester, ein französischer Pater und wir drei Deutsche. Wir gehören noch zum Vikariat Kweichang (Société des Missions Etrangères de Paris), nach etlichen Jahren wird das Gebiet uns selbständig anvertraut werden. Das Bild, das sich da dem besuchenden Missionar bietet, ist oft recht traurig. So ist z. B. in Szenan die grosse Kirche zusammengefallen, mehr noch, man hat alles Brauchbare hinweggeschleppt, den Boden zu Gartenland gemacht. Das Schlimmste aber ist, dass oft in den Herzen der Christen kaum mehr eine Spur von Christenthum zu finden ist. Die Häuser der Station sind manchmal in einem Zustande, dass man am liebsten auf freiem Felde sein Zelt aufschlagen möchte. Ich darf wohl einige Stellen aus dem Briefe meines Confraters P. Alois Baumeister zitieren, der z. Zt. mit dem französischen Pater Darris auf Visitenreisen ist. Der Brief stammt aus Kiong Choui, geschrieben am 15. Dezember. . . . Dass ich jetzt zu den Pfahlbautenbewohnern gehöre, weisst Du wohl noch nicht. Fahrplanmässig, d. h. nach 4½ tägigen Gebirgstritt, sind wir hier eingetroffen. Den Weg möchte ich keinem empfehlen. Keine Herbergen, keine Ställe für die Thiere. . . . Die Missionsstation gehört zu den grössten Erscheinungen der Neuzeit: drei kleine chinesische Baracken, eine noch wackeliger wie die andere. Der

Schreiner flickt an allen Ecken, und doch wird es nichts Gescheites, so dass wir später ruhig das ganze Rattennest abbrechen dürfen ohne etwas dabei zu verlieren."

Fortgesetzt laufen geradezu erschütternde Berichte über die in der chinesischen Provinz Shantung herrschenden Zustände bei der C. St. ein. Es schreibt uns unter anderm der hochw. Dechant Francis Roeb unterm 10. Februar:

"Ich bin jetzt wieder in Techow, das zum Dekanat erhoben worden ist. Mit dieser neuen Würde ist natürlich auch eine grosse neue Bürde auf mich geladen worden. Unser Missionsdekanat hat 4 Haupt- und 82 Nebenstationen. Wir sind nur zu 4 Priestern, 2 davon sind einheimische, die also von keiner Seite Unterstützung erhalten.

"Zudem haben wir diesen Winter eine schreckliche Hungersnoth. Lang anhaltende Dürre im Sommer und ungeheure Schwärme von Heuschrecken haben die Ernte vollständig vernichtet, sodass die arme Landbevölkerung ganz ohne Getreide ist. Viele Tausende, ja Hunderttausende, sind an den Bettelstab gekommen, ganze Dörfer sind ausgewandert, Kinder werden uns zu Hunderten angeboten, um sie in unsern Schulen oder Waisenhäusern unterzubringen. Das Unterbringen ist schon leicht, nicht aber das Unterhalten."

Aus einem der von den Wirren heimgesuchten Gebiete Chinas, der Provinz Hunan, theilt uns P. Johann Jesacher, O. F. M., Ende Januar folgendes mit:

"Ich freue mich zutiefst über Ihre ständige Hilfsbereitschaft, um so mehr, als die Reorganisationsarbeit nach dem letzten Sturm alle unsere Kräfte in Anspruch nehmen muss. Gott sei Dank, meine mehrjährige Fühlungnahme mit allen Kreisen des Volkes hat meine Mission vor trauriger Zerstörung bewahrt, daher brauche ich nicht von Wiederaufbau oder Aufräumung von Ruinen zu sprechen, wohl aber von Fortsetzung der Arbeit, vielleicht wohl auch von Änderung der Methode. Unsere Missionsarbeit wurde geschmäht, verleumdet, mit Dingen in Beziehung gebracht, die wir selbst früher nicht ändern konnten. Das Traurige ist, dass die halbgebildete Studentenwelt das Kind mit dem Bade ausschütten will. Der Kommunismus scheint wohl abgethan zu sein, aber die Schmähungen der 'fremden' Religion haben solchen Eindruck gemacht, dass sie nicht leicht verschwinden, ja sich länger halten als alles andere. Wegen der Schulen will man uns allen Einfluss auf die Jugend nehmen, es heisst also, Geduld haben and auf Augenblickserfolge verzichten."

Wie nothwendig und angebracht erscheint es angesichts solcher Zustände, die deutschamerikanischen Katholiken immer wieder daran zu erinnern, der Missionare nicht zu vergessen. Es sollte insbesondere eine Ehrenpflicht eines jeden Vereinssekretärs sein, in seinem Verein aufklärend zu wirken und die Mitglieder zu bewegen, eine Kollekte für diesen Zweck aufzunehmen. Missionsgaben armen nicht, und wohl kein Mitglied eines katholischen Vereins wird einem Beamten sein Eintreten für die Missionssache übelnehmen.

Wie sehr die Missionare mit unserer Unterstützung rechnen, verräth eine weitere Stelle aus dem soeben erwähnten Briefe des Paters Roeb, der die Frage: "Wer wird da helfen?" so beantwortet:

"Hoffentlich auch diesmal wieder der liebe Gott und der gute Central-Verein, der sich schon so oft als Retter in der Noth gezeigt hat. Seit der letzten grossen Hungersnoth im Jahre 1920/21 haben wir 15,159 Heiden getauft. Diesen grossen Erfolg verdanken wir zum allergrössten Theil den milden Gaben, die uns amerikanische Freunde geschickt haben, um die grosse Noth der armen Chinesen zu lindern und auf diese Weise auch ihre Seelen zu retten. Unter diesen Freunden ist der Central-Verein ohne Zweifel der erste gewesen, das müssen alle Missionare unseres Vikariates dankbar anerkennen."

Wollen wir also unser gutes Ansehen bei den auf den C. V. vertrauenden Missionaren nicht verlieren, so gilt es zu handeln. Einzelvereine und Staatsverbände sollten es sich zur Aufgabe machen, der C. St. ein Missionsalmosen zu Verfügung zu stellen in Anbetracht der erwähnten grossen Nothstände.

Unsere Getreuen.

Als Hr. Richard Ehrlinspiel in Dallas, Texas, am 27. Februar für das "Central-Blatt" bezahlte, fügte er acht Dollar hinzu, mit der Bestimmung: "Verwenden Sie das Geld, wo Sie es am dringendsten gebrauchen." Da wir nun dem Gesuch einiger Missionare auf den Philippinen, einen sehr nothwendigen Katechismus in einer der vielen dortigen Sprachen zu drucken, entsprechen möchten, wurde Hrn. Ehrlinspiels Gabe diesem Zwecke zugewiesen. Am Schluss seines Schreibens bemerkt Hr. Ehrlinspiel ausserdem: "Ich lese Ihre Monatsschrift stets mit viel Interesse."

Eine angenehme Überraschung bereitete uns ein treuer Freund unserer Sache in Wisconsin, der ungenannt bleiben will. Er schickte uns \$130 mit der Anweisung, sie auf folgende Weise zu vertheilen: Reconstruction, \$10; Rev. A. G. Haeringer, Engelberg, Ark., \$5; Rev. Mathias Chang, in China, \$5; Karmeliter in Travancore, Süd-Indien, \$5; Abonnement auf Central-Blatt, \$2; laufende Ausgaben der C. St., \$3, und Erwerb lebenslänglicher Mitglieder, \$100!

Und dieser Ungenannte unterstützt uns für und für; ebenso ein hier in St. Louis lebender Freund unserer Sache, der nur als "Christoph" bekannt sein will. Im Laufe des gegenwärtigen Geschäftsjahres, d. h. seit 1. Juli 1927, stellte dieser Wohlthäter uns bereits die folgenden Summen zu Verfügung: 14. Juli, \$200; 15. Sept., \$305; 1. Dez., \$400; und den 1. März 1928, \$410.

Solche Mitarbeiter, und es gibt deren eine grössere Anzahl (in Brooklyn, Bethlehem u. St. Marys, Pa., Kans. u. s. w.), sind für uns, was Aaron dem Moses war. Sie machen uns Muth, unsere Bestrebungen fortzusetzen, erreichen uns ihre Zuschriften doch häufig, ja meistens, nach erlebten Enttäuschungen.

* * *

Aus einer kleinen Stadt Wisconsins traf dieser Tage eine Bestellung für 50 Exemplare der Broschüre "The Death of the Cross" bei uns ein. Der Besteller schreibt uns, obgleich seiner Ansicht nach Schriften dieser Art von Vereinswegen angeschafft und verkauft werden sollten, sei er gezwungen, die Bestellung auf seine Kosten zu machen.

"Da ich ein armer Fabrikarbeiter und Vater von vier Kindern bin," heisst es weiter in dem Schreiben, "wird es mir nicht leicht, das zu thun. Umso mehr, weil unsere Fabrik seit sechs Monaten geschlossen ist. Dabei wird es einem schwer, allen Verpflichtungen nachzukommen."

Dieses Schreiben beweist von neuem, nicht grosse Kenntniss fordert das Laienapostolat, sondern vor allem viel Liebe!

* * *

Es spricht für den guten Geist der Vereine in Clinton County, Ill., dass deren eine Anzahl auch

heute noch alljährlich der C. St. einen Beitrag von 10 Cents pro Mann zuwendet. So in jüngster Zeit der Männer-Verein der St. Damiansgemeinde zu Damiansville.

Anderwärts hat man längst darauf vergessen, die C. St. solcher Art zu bedenken. Selbst wenn man sich obendrein um die Bezahlung des Beitrags für den Stiftungsfonds herumgedrückt hat.

Distriktsverbände bethätigen sich in der Kath. Aktion.

Unsere Verein und Verbände müssen sich dessen immer klarer bewusst werden: die Katholische Aktion ist keine neue Thätigkeit, kein neues Wirkungsfeld. Sie ist Thätigkeit im Dienste der Kirche, des Glaubens, der Caritas, wie sie unsere Vereine und Verbände bereits betreiben, wenigstens jene, die ihren eigenen Satzungen und den Beschlüssen der Versammlungen der Staatsverbände und des C. V. Folge leisten. Neu, zugleich aber alt, ist der Geist, der die Aktion beleben soll. Und dieser Geist muss unsere Mannschaften beseelen, wollen sie den ihnen gestellten Aufgaben gerecht werden. Zu ihrer Ermunterung mögen die Worte Sr. Eminenz, Kardinal Faulhaber, dienen:

„Wir werden den bestehenden Vereinen eine apostolische Seele einhauchen. Wir werden nicht neue Vereine gründen, nicht neue Maschen an das vielmaschige Netz anfügen, den Vereinen nicht neue Statuten geben, wohl aber eine neue Seele, ein apostolisches Ideal.“

Dessen sollen sich Vereine und Verbände bewusst werden, und dementsprechend ihre Thätigkeit einrichten. Das, was sie thun, sollen sie auf die Kath. Aktion einstellen und in dem Geiste fördern, und, sobald der Wille und die Kraft vorhanden, ausdehnen und erweitern. Dass in manchen Verbänden praktische Arbeit geleistet wird im Sinne der Kath. Aktion, beweisen die von Zeit zu Zeit im „Central-Blatt“ veröffentlichten Berichte über die Bestrebungen unserer Distriktsverbände. Die nachstehende Zusammenstellung mag das wiederum beleuchten; eines wird sie klar erkennen lassen, dass unsere Verbände bestrebt sind, ihren Mitgliedern Unterweisung zu bieten und die Caritas zu befördern.

Die jüngste päpstliche Enzyklika „Mortalium animos“ behandelte Rev. F. Benz in der am 4. März abgehaltenen Monatsversammlung des Stadtverbandes St. Paul. Da dieses Rundschreiben die Wiedervereinigung der von Rom getrennten Kirchen zum Gegenstand hat, nahm Redner die Gelegenheit wahr, die dahin gerichteten Bestrebungen zu skizzieren und die Stellung Roms ihnen gegenüber zu erläutern. Einen weiteren Vortrag, über Geschichte und Wesen der Kunst, hielt Hr. M. Aretz, worauf Hr. F. Kueppers über die die Bürgerschaft St. Pauls beschäftigende Strassenbahn-Kontroverse referierte.—In der dem Vortragsabend vorausgegangenen Geschäftssitzung wurde ein Ausschuss mit der Fortsetzung der Sammlung von abgelegten Kleidungsstücken für das Missionswerk der C. St. beauftragt.

Der New Yorker Standtzweig des C. V. machte in der Wahl des Redners für seine am 8. März abgehaltene Versammlung einen glücklichen Griff. Man hatte Hrn. Dr. A. G. Maron, Vize-Präsidenten des Brooklyner Zweiges und beiträgendes Mitglied des C. V., für einen Vortrag über „Birth Control“ gewonnen. In der Geschäftssitzung befasste man sich eingehend mit Vorbereitungen für den auf den 21.-23. April angesetzten Bazar, dessen Ertrag z. Th. dem Stiftungsfonds der Central-Stelle und

zum anderen der Verbandskasse zufließen soll. U. a. wurde berichtet, in jüngster Zeit hätten Hr. J. Weiden, Sohn des verstorbenen Schatzmeisters des Verbandes, \$100, und der St. Aloysius Verein \$25.00 für den C. St. Fonds beigesteuert.

In der März-Versammlung des Distrikts-Verbandes Chicago hielt Hr. Joseph Kommer den Vortrag über „Die Art und Weise der Gesetzgebung in Israel im Gegensatz zu unsrer heutigen Zeit.“ Präsident Peter Barth ermahnte die Delegaten, in ihren Vereinen für die Wahl tüchtiger Vertreter zu der im Mai in East St. Louis tagenden Generalversammlung des Staatsverbandes zu sorgen.

Der Allegheny County (Pa.) Zweig des C. V. bereitet eine Bonifatius-Feier vor, wie er es seit 1911 Jahr für Jahr gethan. Sie soll am 3. Juni in der Marien Gemeinde in Sharpsburg abgehalten werden. Auf diese Feier wurde bereits in der am 25. März in der Marien Gemeinde, Pittsburg, abgehaltenen Quartalversammlung hingewiesen, die sich ebenfalls mit Vorbereitungen auf die nach Pittsburg einberufene Generalversammlung des Staatsverbandes befasste. Zugleich regte der Präsident, Hr. John E. Loibl, an, die Delegaten möchten jetzt schon für eine zahlreiche Beteiligung an der St. Clouders Generalversammlung des C. V. und des Frauenbundes agitieren.—Den Vortrag, über das Bedürfnis einer gutunterrichteten kath. Laienwelt, hielt Hr. O. A. Hokamp.

Vor dem Distriktsverband St. Louis kam in der März-Versammlung das Thema Jugendfürsorge zur Diskussion. Rev. Chas. P. Maxwell, Diözesan-Direktor der kath. Boy Scout Vereinigungen, referierte über die Scout Bewegung unter der katholischen Jugend, und lud zur Beteiligung an einem Kursus über Knabenführung („Boyology“)—er wird demnächst in St. Louis abgehalten—ein. Zweck des Kursus sei, nicht nur Scoutführer zu werben und für ihre Aufgaben zu befähigen sondern auch andere Fragen der Knabenführung zu erörtern.—Rev. J. Ehlenz, Assistent an der Maria Hilf Gemeinde, in deren Klubräumen die Versammlung stattfand, hielt eine kurze Ansprache, während Hr. John P. Rehme, Präsident der Kath. Union von Mo., über Bestrebungen des Agitationskomittes, die Vorbereitungen auf die Jahresversammlung des Staatsverbandes, u.a.m., berichtete. Der Verband bereitet gemeinsam mit dem Frauenbunde eine Unterhaltung vor, deren Ertrag den caritativen Bestrebungen beider zugute kommen soll. Auch wurde in dieser Versammlung eine Neuerung eingeführt. Die Delegaten sollen aufgefordert werden über die in ihren Vereinen herrschende Thätigkeit zu berichten. Man will einmal die Vertreter zu freier Aussprache ermuntern, sodann erneute Thätigkeit in den Vereinen anregen.

Im Volksverein Philadelphia wird zurzeit kräftig agitiert. In der am 4. März abgehaltenen Sitzung des Propagandakomitees berichtete ein Mitglied, er habe bereits die Mitgliedschaftsgebühren für 75 Mitglieder abgeliefert. Man beabsichtigt, die Satzungen des Vereins neu zu drucken, damit sie als Werbematerial verwendet werden können. Ferner besprach man den für den hochw. Bischof Schreiber, von Meissen, der kurz vor seiner Abreise nach Europa einen Vortrag in der Bonifatius Halle in Philadelphia hielt, in Vorbereitung sich befindenden Empfang. Hr. F. Schuchard, Präsident der St. Bonifatius Pfarrgruppe, forderte zur Lektüre und Verbreitung der Veröffentlichungen der C. St. auf.

Im Einvernehmen mit den Beamten des C. V. von Wisconsin beschloss der 9. Distriktsverband jenes Staates, der am 25. März seine Quartalversammlung zu Marshfield abhielt, in Zukunft junge Mitglieder, oder Söhne von Mitgliedern, zu veranlassen, an Rednerwettbewerben theilzunehmen. Man will in Verbindung mit den Vierteljahresversammlungen ein Programm, bestehend aus Ansprachen und Deklamationen, aufstellen, an dem auch jüngere Leute theilnehmen sollen. Tüchtigen Kräften soll Gelegenheit gewährt werden, auf auswärtigen Distriktstagungen, bezw. auf der Generalversammlung des Staatsverbandes aufzutreten.—In der allgemeinen Katholikenversammlung referierte Hr. H. A. Schmitz, Appleton, über Ziele und Zwecke des C. V. Die hochw. Herren Dorrenbach, Pinion, Toeller und Kammer hielten kurze Ansprachen.

Der C. V. von Maryland überwies dem Frauenbund \$194.00 als dessen Antheil an dem Ertrag einer Veranstal-

tung zum Besten des Konventionsfonds für die im Jahre 1930 zu Baltimore abzuhaltende Generalversammlung des C. V. und des Frauenbundes. Genannte Verbände bereiten zur Zeit ein gemeinschaftliches Sommerfest vor, dessen Ertrag dem gleichen Zweck dienen soll.

So sind mancherorts Unterverbände unserer Staatszweige bestrebt, in bescheidener Weise sich der Kath. Aktion zu befleißigen. Gelingt es, die Mitglieder einer grösseren Anzahl Vereine davon zu überzeugen, dass die Bestrebungen mancher unserer Verbände wirklich eine Bethätigung im Sinne des Hl. Vaters sind, dann wird man auch auf ernster denkende Mitarbeit zu rechnen vermögen. Diese Auffassung zu vermitteln, ist eine der wichtigsten Aufgaben der Staats- und Distriktspräsidenten wie auch der Beamten der Vereine.

Staatszweig der Männer- und Frauen-Vereine von Connecticut wird in New Haven tagen.

In New Haven, dem Festort der diesjährigen Generalversammlung des Staatszweiges der Männer- und Frauen-Vereine von Connecticut, organisierte sich am 7. März der Festausschuss. Die Tagung wird am 23.-25. Juni stattfinden.

Rev. John Heller, Pfarrer der Bonifatius Gemeinde, der der Sitzung beiwohnte, wurde als Ehren-Präsident des Festausschusses gewählt. Die anderen Beamten sind: Fest-Präsident, Wm. H. Siefen; Vize-Präsidentin, Frau Mary Misbach; Sekretär, Alb. Wüstefeldt; Hilfs-Sekretärin, Frä. Anna Krauss; Schatzmeister, Jos. Derbacher. Wie man aus der Zusammensetzung des Ausschusses ersieht, machen Männer- und Frauenvereine gemeinsame Sache; die Frauenvereine beabsichtigen vorderhand keinen Staatszweig zu gründen, d. h. ehe die Zahl der Mitglieder nicht jene der Mitglieder des Staatsverbandes der Männervereine erreicht haben wird.

Man beabsichtigt, nach dem feierlichen Hochamte, am 24. Juni, ein Festessen mit Redeaktus abzuhalten.

Dank für Kleiderspenden.

Mehrmals im Laufe des verflossenen Herbstes und Winters waren die Karmelitereschwestern D. C. J. in San Antonio an unserer Kleidervertheilung beteiligt. Nach Empfang der zweiten Sendung schrieb uns die erhw. M. M. Francisca Imm.:

"Heute bereits langten die zwei Ballen getragener Kleider, die Sie uns angezeigt, hier an. Sie erweckten bei allen grosse Freude und wir wollen hiermit allen edlen Wohlthätern, die zu diesen zwei Ballen beigetragen, unseren Dank aussprechen. Der hl. Joseph muss es Ihnen wohl eingegeben haben, unser noch einmal zu gedenken. Vielen armen mexikanischen Familien haben wir mit dem Inhalte des ersten Ballens geholfen während der bitteren Kälte. Nun wurde es gestern wieder recht kalt und da erschienen heute andere Mexikaner, um von uns Kleidungsstücke zu erbitten. Auch für unsere eigenen Hauskinder haben wir manches herausgenommen und verarbeitet. Gott vergelt's tausendfach!"

Eine Zuwendung von 81 Messtipendien an den Apostol. Vikar von Wonsan, Korea, veranlasste dessen gegenwärtigen Stellvertreter P. Chrysostomus Schmid O. S. B., Prior und Provikar, zu folgender Erklärung:

"Sie haben uns aus einer wirklich grossen Verlegenheit geholfen, da in der letzten Zeit so wenig Messtipendien von auswärts eintrafen, während unsere Missionäre zum grössten Theil nur auf Stipendien angewiesen sind. Also nochmals herzlichen Dank!"

Miszellen.

Aus dem Schreiben des hochw. Eduard O'Rourke, Bischof von Danzig, vom 13. März d.J.:

"Bei der Gelegenheit muss ich Ihnen noch meinen aufrichtigen Dank aussprechen, für den mir seiner Zeit gütigst zugesandten Jahresbericht für 1927 und den Pressbrief über Kardinal Bonzano. Beides hat mich in hohem Grade interessiert."

In Springfield, Mo., starb im Alter von 83 Jahren Hr. August Lohmeyer, ein treues Mitglied der Kath. Union jenes Staates. Er fehlte fast nie auf den Jahresversammlungen des Staatsverbandes.

Im Jahre 1845 in Deutschland geboren, kam er 1872, nachdem er den Krieg 1870-71 mitgemacht, nach den Ver. Staaten. Er liess sich in Springfield als Leichenbestatter nieder, und war u. a. zehn Jahre lang Mitglied der staatlichen Prüfungsbehörde für Einbalsamierer.

Der Staatsverband Kansas verlor durch einen plötzlich erfolgten Tod seinen Vize-Präsidenten, Hrn. Ben. Engelbrecht. Der Verstorbene, der seit vielen Jahren in Andale gelebt, erreichte ein Alter von 68 Jahren.

Hr. Engelbrecht betheilte sich an fast jeder Generalversammlung des Staatsverbandes, und stand sowohl dem früheren Präsidenten Max Falk als auch dem gegenwärtigen, Hrn. M. Mohr, treu zur Seite. Seit dem vor mehreren Jahren erfolgten Tode des Hrn. Falk versah er auch das Amt des Präsidenten des Distrikts-Verbandes von Sedgwick, Reno und Kingman Counties.

Zum Provinzial der Amerikanischen Provinz der Salvatorianer-Väter wurde der hochw. P. Raphael Wittig S. D. S. ernannt, in weiteren Kreisen bekannt als Geistlicher Berater des Frauenbundes Wisconsin. In dieser Eigenschaft nahm er seit längerem nicht nur theil an den Generalversammlungen unserer Verbände in Wisconsin, sondern auch an jenen des C. V.

Sitz des Provinzialates ist das Kloster der Salvatorianer zu Wauwatosa, Wis.

Nach wie vor versichern Missionare, unsere Zeitschriftensendungen seien ihnen hoch willkommen. So schreibt Pater Dominik Menke, O. F. M., aus Laiwu, Shantung:

"Ich danke Ihnen herzlichst für alle Zeitschriften, die Sie im Laufe dieses Jahres (1927) hierher an die Adresse des leider erkrankten Rev. Francis Roeb gesandt haben, dessen Stelle ich einnehmen musste. Ich möchte Sie nun herzlich bitten, mir ab und zu auch weiterhin einige kleine Sendungen Lektüre zukommen zu lassen. Wenn ich von wochelangen Missionsreisen zurückgekehrt bin und hier die nothwendigsten Angelegenheiten erledigt habe, bin ich wirklich froh, mich an solchem Lesestoff erfreuen zu können."

Folgende anerkennenden Worte richtete Schw. Franziska aus dem Aussätzigen-Heim zu Biwasaki in Japan an uns:

"Für den eben angelangten Band des 'Sendboten' tausend Dank. Wir werden nach und nach, dank Ihnen eine ganze, kleine Bibliothek erhalten. Vergelt's Gott!"

Als Erklärung sei hinzugefügt, dass die C. St. versucht, den Missionaren komplette Bände guter Zeitschriften zu schicken, und nicht nur einzelne Hefte. Gemeint ist in diesem Fall der treffliche